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The **CHRISTIAN CENTURY,** *A Journal of Religion*

January Book Survey

Reviews of New Books by
Selby Vernon McCasland
Winfred Ernest Garrison
James Gordon Gilkey
Gaius Glenn Atkins
Shailer Mathews
E. Merrill Root
And Others

Pact or War---
No Other Alternative
By Philip Kerr

The Revenge of the Rejected
By Lynn Harold Hough

How Patriotic is the Newspaper?
An Editorial

Fifteen Cents a Copy—January 3, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

January 3, 1929

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Contents**Editorial**

Editorial Paragraphs	3
How Patriotic Is the Newspaper?	6
Light on the Path to Unity.....	7

Contributed Articles

Pact or War—No Other Alternative, by Philip Kerr	9
The Revenge of the Rejected, by Lynn Harold Hough	11
Is American Unemployment Chronic? by Peter Guldbbrandsen	13

A Communication

What Is the Church? by Laird Wingate Snell.....	14
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Verse

After Many Days, by Charles G. Blanden.....	16
Race, by E. E. S.....	16
My Town Is a Cathedral, by Edgar Frank.....	16

January Survey of Books

Christ and Society, by Shailer Mathews.....	17
Reinspecting Two Poets, by James G. Gilkey.....	17
The Circuit Rider Bishop, by Paul Hutchinson.....	18
Encore for the Morning Stars! by E. Merrill Root.	18
A Synthetic Theory of the State, by W. P. Lemon.	21
What Do We Know About God? by Gaius Glenn Atkins	21
The Holy Spirit for Today, by Selby Vernon McCasland	22
Books in Brief.....	22

News of the Christian World

British Table Talk.....	24
Correspondence from the Pacific Northwest.....	26
Special Correspondence from Virginia.....	27
Special Correspondence from India.....	29

In a New Dress

When they laid the first batch of page proofs for this issue in front of me I said, "There's some mistake here. You've given me the wrong paper." But a certain self-satisfied smile that spread across the editorial countenance moved me to take a closer look and there, sure enough, was the familiar page title: "The Christian Century."

So the new year dawns with the paper in a new type dress! And isn't it a beautiful dress? I don't know how much such things as type design and the make-up of printed pages mean to you. But—like a number of other persons—I have always had an itch to play with paper and type and ink, so that the mechanics of producing a satisfactory-looking periodical interests me almost as much as the contents.

One change that makes the new *Christian Century* so pleasing to the eye, so they tell me, is that it is now set entirely in one kind of type. The printers call it a "family." From the large type on the front cover to the last lines of the news section, the paper now contains but one such family. Contrary to the experience of some families, this exclusion of all outsiders is calculated to keep the neighborhood of *Christian Century* pages harmonious.

Perhaps this harmony is the more easily attained because *The Christian Century* is employing a very great type family to do its bidding. I presume that if you put it to a vote of the printers they would agree by a heavy majority that the Caslon type family presents the finest combination of beauty and of serviceability known to their craft. It is one of those types which can be used to print a weekly paper, as in this case, or with equal fittingness can be employed in the production of a fine brochure or a de luxe gift volume.

Caslon type is really one of the beautiful things our age is rescuing from the past. It is the type that was used almost always by Ben Franklin and his contemporaries in the "art preservative." But during the second half of the last century it sunk from sight under a wave of exaggerated styles. Now it is back again, resuming its supremacy with the same quiet air of inherent worth that distinguishes so much of the colonial restoration. I, for one, hail its presence in these pages!

THE FIRST READER.**Contributors to This Issue**

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PETER GULDGRANDSEN, Danish journalist, now in Chicago.	
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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NUMBER 1

EDITORIAL

THREE is no use in trying to disguise the serious nature of the setback which Dr. Fosdick's work has suffered from the fire which burned out the interior of the new Riverside church on the night of December 21. The newspapers speak of the damage as amounting to a million dollars, but those whose primary interest is in the moral and spiritual welfare of New York city and of the tremendous student population which lives on Morningside Heights know that no financial estimate can be placed on the loss involved in this retarding of Dr. Fosdick's greater ministry. It can be taken for granted that the building of the great new church will be pushed forward at once from the point at which this accident has left it. Multitudes throughout the country who are looking forward with eagerness to the day when the non-sectarian program which Dr. Fosdick has announced shall get under way, will pray that there may be no more delays in bringing this great building enterprise to its consummation.

The Return of Carrie Nation

IT WAS probably inevitable that somebody somewhere should revert to the tactics of the late Mrs. Carrie Nation in attempting to deal with the illicit saloon. Carrie Nation was a by-word and a joke in the country at large during the days of her hatcheteering. She was a trial to her neighbors and a problem to many who tried to be her friends. But she was an unadulterated calamity to the blind pig proprietors of Kansas, and she did much to make that state genuinely dry. Now a Mrs. Maude Wilson, of Kansas City, Missouri—a town well within the orbit of the former hatchet wielder—is using the same sort of argument in attempting to convince her neighborhood speakeasy that it should go out of business. Mrs. Wilson is evidently a woman of enterprise and determination. She conducts a coffee shop, and newspaper reports intimate that she is also the

principal support of her family. Her husband, so the story runs, had been for some time patronizing a nearby grogery. Mrs. Wilson protested, both to Mr. Wilson and to the purveyor of the liquor. The protests had no effect. At that, nothing might have happened had not the mother discovered that her 18-year old daughter was accompanying her father to this rendezvous, and was being served there with gin. Whereupon the mother seized a hatchet, rushed into the joint, and demolished it. Two days later, at the heroic hour of four in the morning, somebody threw a brick through the window of Mrs. Wilson's coffee shop. But the outraged mother is probably willing to pay the price of a new window in order to have the neighborhood freed from daughter-traps. The dangers of the Carrie Nation method in dealing with social outlaws are obvious. But when it finally dawns on the liquor gentry that the mothers of America are determined that their children shall not be corrupted by booze, the blind pig industry will suffer a dolorous blight.

The Portent of Boulder Dam

AT LAST the Boulder Dam bill is law. With the signature of President Coolidge affixed, the federal proposal now goes to the various states directly involved for their ratification. Since this now seems sure to be given, it can be said that there thus comes to a close as bitter a legislative fight as the country has experienced in recent years. The outcome is, naturally, a compromise. Neither Arizona nor California will get all the water for irrigation purposes which they demanded. Nor will the disposition of electric power from plants located at the dam be on a basis to satisfy fully partisans of private or government ownership. If the amendment introduced by Senator Reed, of Pennsylvania, had passed the senate the development of electric power must have been under private auspices. If the senate had concurred in the house bill, or had adopted the amendment introduced by Senator Borah, this development

must have been a government operation. As the bill stands, the secretary of the interior is given authority to determine what shall be done with the Boulder Dam power, but the states are given preference over private corporations in purchasing current. This is hardly a solution to satisfy the progressive, especially when it is remembered that the last three secretaries of this department have been Mr. Fall, Dr. Work and Mr. West. The outcome of the Boulder Dam struggle does, however, make it clear that the public is fast awakening to the value of America's natural resources and is determined to retain control of them. In few disputes over proposed power developments have the two sides of the argument been so capable of effective presentation. The outcome is largely to be ascribed to the drift of popular sentiment rather than to any reasoned judgment on the merits of this particular case. Public utilities corporations are going to find the going in the direction of perpetual franchises and monopolistic control harder and harder. There may be elements of injustice in the popular suspicion of the power companies, but whether there are or not the people are increasingly showing their readiness to take a chance on public maladministration in preference to private monopoly.

Theological Hostilities

In South Africa

THE DUTCH Reformed church in South Africa is torn with controversy over certain alleged heresies which are said to have been taught in the Stellenbosch theological seminary, according to reports in the Cape Town papers. The synod of Cape Town, confronted with an indictment, an appeal, and both majority and minority reports from two committees which had dealt with the matter, found itself involved in a complicated maze of discussions of procedure and church law before it could get down to the merits of the case. The majority report of the committee on doctrine condemned the following as heretical: the evolution theory; the critical view which denies the Mosaic authorship of the Pentateuch; the "kenosis" theory, that Christ voluntarily surrendered certain divine attributes when he became man; the teaching that Christ's human knowledge was limited; the denial of the complete inspiration of the Bible in all its parts. Professor du Plessis, of the seminary, is the special object of attack. At the time of the last report which is available, only the evolution question had been disposed of. The committee on doctrine had voted to reject evolution, root and branch, but the synod softened this pronouncement by passing a resolution which said that the synod expressed no opinion on evolution as a matter of natural science but rejected it where it denied accepted biblical facts or came in conflict with the articles of faith of the church. From all of which it appears that the determination to save civilization from the ravages of evolution is not confined to Arkansas and Tennessee but is also agitating the antipodes. But the votes in

the synod were far from unanimous. While the cry, "no compromise with modernism," was a popular slogan, there was a substantial minority who asserted that such an uncompromising attitude would either split the church or close its doors to intelligent men.

Self-Respect Is Worth More than Money

WE LIKE the story about the Jews of that unpronounceable town, Bydgoszcz, in Poland. We have no means of confirming the authenticity of the event, and must rely on the newspapers for our knowledge of it. But it is one of those stories which, even if later proved distorted, ought to be true, and is worth passing on while it is still unchallenged. It seems that a certain woman of Bydgoszcz came to this country and, as Mrs. Leonard Cohen, of Wilkes-Barre, Pennsylvania, prospered. When Mrs. Cohen died, the executors of her estate found that she had bequeathed \$100,000 "to the poor Jews of Bydgoszcz," and they notified the authorities of the town to that effect. Naturally, news of the bequest stirred up considerable excitement in Bydgoszcz and the surrounding Polish towns. But when the municipal council came to act, they voted to refuse the money on the ground that "there are no poor Jews in Bydgoszcz." It may be that the council was misinformed. There may have been plenty of poor Jews in Bydgoszcz; people to whom the refusal of this generous gift may mean more hunger, more nakedness, more misery. The council may have been moved by motives that were anything but noble; the same motives that will lead an American chamber of commerce to deny the presence of smallpox lest the city's reputation suffer. Poland is cursed with a supersensitive species of hypernationalism just now, and that may have entered into the decision. But we think not. We think that this was rather the instinctive act of men who refuse to be pitied as well as patronized. Mrs. Cohen of Wilkes-Barre may have meant to do a gracious deed, but if the doing of that deed involved an acknowledgement of the mendicancy of the burghers of Bydgoszcz, then her desire had to be denied. Self-respect is worth more than money—a fact that needs to be remembered by every would-be philanthropist.

Another Sign of the Passing of The Coolidge Era

THREE was something almost fantastic about the occasion chosen by Mr. Henry Ford for his blast at the gospel of saving money. Mr. Ford was in Washington. He was on his way to take dinner at the white house. His host was to be Calvin Coolidge. Yet he took that moment to snap his fingers in the presidential face and declare: "No successful boy ever saved any money. They spent it as fast as they got it for things to improve themselves." And ever since that interview the bankers and other pillars of the financial community have been running about crying

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to the automobile manufacturer, as the small boy cried to the Chicago outfielder accused of dishonest playing, "Say it ain't so, Henry." But Henry stands by his interview. And why shouldn't he? For what he says is, in the main, obviously true. The country has just been doing its admittedly inadequate best to honor the exploits of two boys who, a quarter-century ago, made Kitty Hawk, North Carolina, and Dayton, Ohio, known around the world. The story of the Wright brothers is, as everyone knows, simply the story of two boys reared in an Ohio parsonage who did all kinds of mechanical odd jobs in order to earn money, but who as promptly spent that money in experiments which most of the neighbors regarded as verging on the insane. What was true of the Wrights, and of practically all other geniuses in whatever field of human endeavor, has been generally true for all young people. Few pastors but have contact with the personal tragedies which result when young men or young women with undeniable talent cannot be induced to spend their meager resources on adequate training or in finding an adequate field for their efforts. There is a sense in which this remark of Mr. Ford's and the New Testament aphorism in regard to finding life by losing it are closely akin.

Toward Tweedledee Newspapers

AS IF the standardization of newspapers had not already gone far enough, we now have the teletypesetter. Invented by Mr. Walter W. Morey and backed, appropriately enough, by that chain newspaper magnate, Mr. Frank E. Gannett, this machine—or combination of machines—will make it possible for a single operator to write a news article or editorial on a controlling typewriter in New York and the resultant copy may then be automatically and almost instantly reproduced by every properly equipped linotype machine in the country. Or, if there is no such hurry, the rolls of paper which have been punched out by the controlling typewriter can be mailed about the country and reproduced whenever the publishers of local papers please, and as often as they please. Newspaper publishers hail this as a revolutionary invention. It may well prove to be that. Its value from the publishers' viewpoint is obvious. With teletypesetter equipment no newspaper need employ more than enough compositors to set up local news and advertisements. All the rest of the paper's contents can be produced in a few central offices. But it is hard to see anything in this prospect for the public except the final disappearance of individuality and independence from the American press. Already the country knows a large and increasing number of newspaper chains, the individual units in which are almost indistinguishable. The service rendered by the press associations, while indispensable, tends also toward uniformity. And the increasing use of syndicated "features" adds another difficulty to the attempt to tell one paper from the next.

The cross-country traveler who buys the local papers at each important stop—as most of us have done at one time or another—must have been struck by the growing tweedledee and tweedledum aspect of American newspapers. By the time this new invention has done its perfect work America's daily journalism is likely to be reduced to a dozen or so rigidly standardized patterns.

A Useful Bibliography of International Affairs

STUDENTS of the various peace movements and organizations not infrequently find themselves bewildered by the multiplicity of agencies which are, from different points of view, promoting the peace cause. The bibliography of the subject also is intricate and much of the material is in pamphlet form. As a guide to readers in this field, the World Peace foundation published a year ago a pamphlet listing and describing the available publications, apart from books and official documents, which have been published by the various American organizations on different phases of international relations. More recently a special number of the foundation's "International Book News" was devoted to a continuation of this bibliography, listing the materials which have appeared within the past year. A copy of the latter will be sent, without charge, to any reader of *The Christian Century* who will send a written request for it to Mr. Raymond T. Rich, general secretary, 40 Mt. Vernon St., Boston, Mass. Those who do so will be favorably introduced if they mention *The Christian Century* when writing.

Salvation Army Affairs Tend Toward Crisis

THAT the tension within the Salvation Army is much more likely to lead to an open break of some kind than has been generally believed is indicated by recent developments. After having sailed secretly for England, where she is to be one of the representatives of the American branch of the army in the "high council" which meets on January 8, Commander Evangeline Booth radioed back to the *New York Times* a message which clearly envisaged an approaching conflict with her brother, the ailing commander-in-chief, General Bramwell Booth. "The task allotted to the council," according to the careful language used by the American commander, "is to harmonize the present constitution of our organization with a broader form of government which will put into force a long looked for measure of reform increasing both individual and collective responsibility for the salvation of the bodies and souls of men." An interpretation of these generalities was supplied to the press by Lieutenant Commissioner Richard E. Holz, in charge of the Army's eastern territory, who is also to be one of the American delegates at the council meeting. He stated that it was generally believed that General Bramwell Booth, who has been

growing more and more feeble under the assaults of a disease which has been at work for more than two years, has named his daughter, Catherine, as his successor, following the secret envelope method commanded by the original general of the Army, William Booth. The American forces take strong exception to any such method of continuing a family dynasty, and Commissioner Holz discloses that all the six commissioners who will represent America at the London meeting have appealed personally to General Bramwell Booth to relinquish voluntarily his right to appoint his successor. The general, however, refuses to do this. Commissioner Holz states that if he persists in this refusal the American delegates at the council meeting will move for his deposition from command. Whether such a move succeeded or not, it is evident that it would automatically produce a major crisis in Army affairs.

How Patriotic Is the Newspaper?

THE AVERAGE city newspaper is probably the most self-conscious, self-assertive patriot in the United States. When it comes to professional patrioteering the various Sons and Daughters, the Better America federations, the enrollers of "key men," and others of that sort may think that they stand in the center of the picture. But there is a familiar type of newspaper that is generally busy exploiting its patriotism seven days a week, and so comes to stand with the uncritical public as the only original, blown-in-the-bottle, none-genuine-without-this-signature article in the patriotic line. It is both amusing and amazing to see the ways in which such a paper can parade its love of country. Its readers are offered prizes for engaging in "patriotic puzzle" competitions. Its editorial pages reverberate with tributes to its own devotion to the national interests. It can see an insult to the national honor quicker and farther off and can shout for its avenging louder and longer than any other member of the community.

By the same token, such a newspaper seeks constantly to heighten the public's appreciation of its own patriotism by casting aspersions on the patriotism of everybody else. Our red chasers, who have made such a ruin of the constitutional rights of free speech and assemblage, would have gotten nowhere in their rabble rousing had it not been for the constant vociferation of the press. There are still plenty of well-meaning women who believe that Jane Addams is "the most dangerous woman in the United States" because they have read it often enough in the newspapers. There are still plenty of Y. M. C. A. directors who believe that Sherwood Eddy gets his orders from Moscow because they have read it often enough in the newspapers. There are still plenty of Protestant laymen who think that Bishop McCon-

nell is hand in glove with the I. W. W. because they have read it often enough in the newspapers. So the newspaper spreads its endless propaganda trying not only to establish itself as perfect in its patriotism, but so perfect as to make it competent judge, prosecutor and jury in trying the patriotism of all others.

It is time that the thinking citizen was giving some attention to this newspaper claim. Does it rest on fact? Is the patriotism of such a paper flawless? Is it really patriotic at all? Other claims to absolutism or infallibility have been raised in other fields. They have suffered badly under candid observation. What would careful study do to the newspaper's claim to superior patriotism? Before the citizen allows any paper longer to control his emotions regarding national affairs—cheering when the editor calls for a cheer; cursing when the editor calls for a curse—he will do well to look dispassionately at the journal he knows best through daily reading and ask, Just how patriotic is this newspaper, anyway?

Today there is one test which can be applied easily in making an examination of this kind. What is the paper's attitude toward the issue of national prohibition? It is, of course, perfectly within the right of any paper to announce its disbelief in the wisdom of this policy, and to advocate the repeal of any of the legislation on which it rests. To do this does not justify the casting of suspicion in any degree on the patriotism of the paper. Indeed, in so far as this belief represents a belief honestly held after careful consideration of all the available facts, any vital patriotism would demand that a conviction thus arrived at be expressed.

But a newspaper's attitude toward ultimate questions of national policy and toward the present issue must—if it represents good patriotism—be controlled by different premises. When the newspaper, as a good patriot, comes to deal with the present situation, the first questions which it must ask itself are such as these: Do I believe in the form of government of the United States? Do I believe that the authority of the government of the United States should be maintained? Do I believe that faithful servants of the government should be encouraged in the discharge of their duties? If the newspaper—in its treatment of news as well as on its editorial page—is not ready to give an instant and unequivocal answer to these questions, then by what right can it claim to be patriotic?

Does the newspaper believe in the form of government of the United States? Ours is a government resting upon the popular will, and necessarily recognizing the will of the majority as the law of the state. That is not to say that the will of the majority is always right. There will be many times in which individual citizens will regard that will as mistaken. They then have an inalienable right to attempt to change the majority's thought. But to refuse to accept the majority vote as binding, until that vote has

been reversed, is to refuse to abide by the American form of government. Abraham Lincoln made the principle clear for all time in his statement on the duty of citizens toward the fugitive slave law. While the prohibition law represents an active expression of the popular will, which a majority of the people of the United States desire to see in effect, genuine patriotism can follow but one course. It must counsel obedience to the law, and it must do nothing to make that obedience difficult.

Does the newspaper believe that the authority of the government of the United States should be maintained? The authority of the government is just as strong, at any one time, as its ability to administer such law as expresses the active will of the majority. To oppose the enforcement of such law is to attempt to undermine and nullify the authority of the government. The prohibition law, it has been abundantly proved, represents the active will of the majority of Americans today. The newspaper which so conducts its columns as to heap obloquy on that law, on the administrators of that law, on those who support that law, and to give aid and comfort to those who would flout that law, is thereby attempting to destroy the authority of the government.

Does the newspaper believe that faithful servants of the government should be encouraged in the discharge of their duties? The continuation of such a government as ours depends on observance of the popular will. The effectiveness of such a government as ours depends on finding public officers who will administer their responsibilities without fear or favor, with honesty of purpose, and in accordance with the law. In this sense, the making of a better America depends almost wholly on the lifting of the level of public service. What, then, is the newspaper which is constantly casting reproach on the prohibition service doing but seeking to demoralize the public service, and thus eventually to demoralize the whole administration of government?

No casuistry which the newspaper can bring forward can let it escape facing such questions as these. They are taking shape in the minds of thousands of newspaper readers these days. They found effective expression the other day in a speech which Professor Thomas N. Carver, Harvard's famous political economist, delivered before the City club of Boston. Addressing himself directly to the press, Dr. Carver said:

If the American people are really determined to go on with prohibition you can't stop them. You can make it more difficult of enforcement. You can compel the government to appropriate a few extra millions of dollars and put a few extra thousands of men into the enforcement work, but you can't stop it. Whatever other faults and weaknesses the American people may have, they are not cowards. They are not likely to back down just because enforcement is difficult. This is especially true of the country people, the "country yokels" as some find comfort in calling them. They were brought up on difficulties. They have been facing and conquering them for generations. Please note, especially, that they are not likely to back down just because you and the

smart set insist on calling them bad names. Our appeal is simply this: Don't aid and abet those who are actively breaking a law which your government is actively trying to enforce. Don't muddle the minds of your readers by confusing an active law with an obsolete law. Don't encourage anyone to think that it is either smart or clever, either courageous or honorable, to outwit your government. Don't excuse the bootlegger or his patron. Don't vilify enforcement officers who are trying to do what the law requires them to do and what they have sworn to do. If you want to castigate any of them, try it on those who are shirking their duty. Don't caricature or cast aspersions upon those private citizens who are not only obeying the law but trying to help the government. This will not weaken their determination. It will only encourage law breakers and add to the cost of enforcement. In short, throw your vast influence on the side of your government and not against it.

What Professor Carver says so clearly, thousands of Americans will echo. These Americans want to believe in the patriotism of the daily newspaper which they read. They want to feel confident that it is a believer in American institutions, American government, American principles. And they are watching its treatment of the prohibition issue to find an answer to their question: Just how patriotic is my newspaper?

Light on the Path to Unity

ANOTHER STEP toward the realization of the proposed plan of union between the Congregational church and the Christian denomination was taken with the formulation of the complete body of recommendations to be presented to the national assemblies of the two communions by their joint committee appointed for this purpose. There is nothing in these recommendations which could not have been predicted from the tenor of the negotiations which have been proceeding during the past two or three years, but the entire episode forms such an important chapter in the story of the progress of the movement toward Christian unity that every incident in its advance toward consummation is of interest.

It was in 1926 that the Christian denomination, at its quadrennial general convention, voted unanimous approval of preliminary plans for union with the Congregationalists. The National Council of Congregational churches responded the following year with an equally unanimous acceptance of the overture. A more definitely formulated plan of union was worked out by the Congregational commission on interchurch relations and by the Christian church's commission on Christian unity and was accepted by both of them as completely satisfactory, so far as it went. And now a joint committee, appointed by these two commissions, has produced a thoroughly matured plan which, it is believed, contains all the details that are necessary to provide a system of procedure which will issue in complete unification of the two bodies.

Action upon this report will be taken by the Congregationalists at the next biennial meeting of their

national council, at Detroit in May, 1929, and by the General Christian convention, which would meet, according to its regular schedule, in October, 1930, but which will probably be advanced a year to avoid so long a delay in securing final ratification of the merger. It is suggested that the May meeting of the Congregational council adjourn to a session concurrent with the Christian convention, at which time, if the plan of union is finally ratified, a new united Congregational-Christian general council will be formed and the two old denominational organizations will adjourn sine die. The Congregationalists have about 925,000 communicants in the United States; the Christians (not to be confused with the Disciples of Christ) about 114,000.

The procedure by which this union is to be actually accomplished has been worked out with care and skill. It will be instructive to any other bodies whose polity embodies the principle of independency. The formation of a single general council to take the place of the two which will cease to exist, is a thing that can be accomplished at a stroke. Toward this council all local churches and regional organizations of both groups are invited to sustain the same relations that they formerly sustained to the national bodies of their respective denominations. Congregations throughout the country are urged to draw together wherever the consciousness of a completely common interest prompts such action, both in the union of local churches where two are serving the same community, and in the organization of district associations and state conferences. The right of local churches to self-determination in this process of readjustment is fully recognized. There will be no imposition of unity by edict from a superior court.

The ministers of both groups will be recognized by the united community. Divergent practices in regard to licensing and ordaining ministers will be adjusted by compromise, and meanwhile the differences will not be allowed to affect ministerial standing. The national boards for carrying on missionary, educational and other forms of work will, for the present, retain their legal and corporate separate identity, but they will be united for administrative purposes by giving the corresponding boards identical personnel drawn from the two denominations in an agreed ratio. Thus there will continue, for a time, to be a Congregational board of foreign missions and a Christian board of foreign missions, since legal requirements make it very difficult for corporations holding funds in trust to transfer the funds to any other corporation and go out of business. But since the two boards will be composed of precisely the same individuals, their actual operations will naturally be conducted exactly as though they were one board.

One does not need to be told that the proposal for unity in the case of these two denominations does not include any effort to secure agreement upon a common doctrinal statement. That could not be done. And why should it, when neither one of the uniting bodies

owes its own unity to doctrinal agreement? The phrase "Christianity as a way of life" has been constantly recurrent in the negotiations leading up to the present stage of approximation to actual union. The joint committee says that the projected union "is conditioned upon the acceptance of Christianity as the Christian way of life and not upon any uniformity of theological opinion or any uniform practice of ordinances."

Doubtless this merger which has come so close to the verge of actual accomplishment will become a reality within the next year or two. It would be a disgrace if it were to fail. And when it does come, it will be a notable landmark upon the road to a larger unity. But aside from its significance as an overt step toward unity, it should focus attention upon that principle which is declared to be basic to the union—the acceptance of Christianity as a way of life. It is a phrase which slips easily from the tongues of liberals and liberaloids. But do we really mean it? Or do we mean that Christianity is a way of life plus a tolerably orthodox form of "evangelical" theology which is kept in the background in moments of enthusiasm for the concrete business of living but the acceptance of which is assumed. The news bulletin of the Congregational council says that these two uniting denominations are both "evangelical in the general acceptance of that term."

If Christianity is a way of life, what way of life is it? The Christian way of life, of course, but what way is that? The question does not answer itself. There are as great possibilities of divergence in defining the Christian way of life as in defining the doctrines of an evangelical faith. Just now it seems that we would be leaving all our quarrels behind if we could relegate theology to the background and agree that Christianity is a way of life. We would be leaving behind the old quarrels in which most modern minded men are no longer interested. But defining Christianity as a way of life itself has theological implications. And when, and if, we get together upon the proposition that Christianity is not a system of theology or a plan of salvation through doctrines and ordinances, but a way of living in this world, we shall find ourselves confronting a series of new and intricate problems which can be summed up in this simple question: What is the way of life that is Christian?

All this is written in no derogation of the truly great achievement of these two denominations which have been working at the problem of union so intelligently, in such a Christian spirit, and with such inspiring prospect of success, but to focus attention on the fact that we are entering upon a period in which the crucial question is going to be, not, What is the relation of theology to ethics? or, How little theology can we get along with? but, What is that Christian way of life which the churches may endorse as the basis of union, confident that they are doing their master's work and serving their generation?

Pact or War—No Other Alternative

By Philip Kerr

THES ADVOCATES of the outlawry of war contend that there is no way of preventing war except by outlawing it altogether and substituting pacific procedure, whereby reason and justice and not force become the deciding factors in all international disputes. They believe that it is impossible in the modern world for any nation to make itself secure by means of armaments except by making its neighbors insecure, and that so long as nations continue to rely upon armaments for their security they will be unable to escape from arming competitively and entering into alliances in the name of security, and so generating a condition of fear, hatred and suspicion so acute that at regularly recurring intervals they will be plunged into world war, however vehemently they may try to avoid it. The history of the estrangement which has begun in Anglo-American relations during the last six years is a very practical illustration of the soundness of this view.

Washington Conference

There is today absolutely no ground for serious disagreement between the United States and Great Britain. They both stand for democracy, for individual freedom, for peace in the world. They are predominantly of the same religion, speak the same language, and have the same ideas of justice and law. If they use their capital resources to raise the standard of living and the productive power of the peoples of Asia and Africa, the world market will be ample for both. There are points of friction over war debts, trade competition and so forth, but there is no dispute sufficient to alienate the general confidence of the two peoples in one another. Why, therefore, the present estrangement? As the following history will show, the cause has been that official circles on both sides have been preoccupied with the question of how each is to obtain security by means of armament in a world in which war is still legal and still probable.

In 1921—though only three years had elapsed since the armistice—there were all the signs of a new naval competition between the three leading naval powers. The United States was rapidly completing the program of sixteen super-dreadnoughts authorized by congress in 1916. Great Britain, after scrapping a vast superfluous tonnage after the end of the war, had decided to build four super-Hoods to balance the American program. Japan had just adopted the famous eight-eight program of battleships and battle cruisers. Incipient competition, the need for economy, and a threatening war cloud in the Pacific caused President Harding to summon the Washington conference. That conference dispelled the war cloud in the Pacific by agreeing that China should be free, by canceling the Anglo-Japanese alliance, and

by outlawing war in fact, though not in theory, by forbidding each power to fortify any bases which could threaten the security of any other power, and so making naval battle in the Pacific practically impossible.

Where Washington Failed

On the side of the Atlantic results were not so satisfactory. The conference was able to equalize battlefleets because the United States scrapped over 500,000 tons of new or partly built ships, and it was able to limit the size of cruisers. But it failed to agree about their numbers or about submarines. The reason was not malignant intrigue but certain simple facts. France and Italy, annoyed at being given a fleet ratio of 1.67 as against the 5:5:3 ratio for the United States, Great Britain and Japan, refused to limit what they regarded as the proper weapons of the weaker naval powers. Mr. Hughes and Lord Balfour discovered how difficult it was to decide what "parity" in cruisers meant between a world-wide commonwealth of nations and a compact single power like the United States, for parity is a political, not a strategic, idea; and the conference, having accomplished an immense amount of good work, was anxious to adjourn.

Look what happened afterwards. Every naval power began to make provision for its own security within the limits set at Washington: that is, with cruisers of the maximum limit of 10,000 tons armed with 8-inch guns. Great Britain, being completely dependent on sea-borne food supplies and being anxious to protect the internal communications between the ports of the British commonwealth across the oceans, immediately took the lead and by the beginning of 1927 had made provision for constructing eleven of these large vessels. By the same date the United States, having few external preoccupations, had only authorized two and had suspended action on the balance of the navy board program of eight, while Japan had authorized four, France three, and Italy two. Nobody was building *against* anybody else. They were merely trying to make sure of their own security in the event of war.

Geneva Conference

President Coolidge then summoned the Geneva conference to try to stop this incipient competition and to prevent waste. At the Washington conference the statesmen had sat at the table and the admirals behind them; but at Geneva the admirals sat at the table. In other words, the discussion at Geneva was not about how peace was to be preserved but was about the position in which each navy would be if and when war broke out. Each admiralty, quite naturally, stood for a program theoretically based on parity but really designed to make itself secure in the

event of war. The admirals would have been untrue to their professional trust if they had not done so. Rather than agree to an interpretation of parity which it believed would give to the United States the legal right to put into maximum size cruisers the large total tonnage of small cruisers which Great Britain regarded as necessary to her own security, the British government preferred to let the conference break down. "Security" required it to refuse to allow any other power, however friendly, the right to have a navy which could destroy its vital communications.

No sooner did the Geneva conference fail than President Coolidge also yielded to the arguments of the "security" school. He proposed the construction of 71 new war vessels costing \$800,000,000, though he was at great and obviously sincere pains to make it clear that this vast armament was purely "for defense" and was not directed against anybody. American common sense asked, "Where is the enemy?" and cut the program to a fourth.

Security by Making Neighbors Insecure!

Then the British government tried to clear the way for a new conference on disarmament by removing the deadlock between itself and France. The "compromise" it reached was directed against nobody else but was based upon the idea that in as much as French aeroplanes can destroy London in a few hours, and French submarines can make the English channel impassable, "security" required perpetual friendship with France. France, similarly, sought "security" against Germany by excluding reservists from the computation of military strength. The compromise, however, was taken in Germany, Italy and the United States as a new alliance threatening their security and nullifying the value of any agreement to limit armaments. British common sense saw the point and killed the compromise dead.

But the governments still cling to the "security through armaments" thesis. President Coolidge in his Armistice day speech in favor of an adequate army and navy for defensive purposes observed that if European countries had neglected their defenses the world war would have come much sooner, though it is now manifest that it was excessive preparation for defense which precipitated that war. Even President-elect Hoover, of Quaker origin, declared in the election that the United States must have a navy strong enough to protect it "even from the fear of invasion." Lord Birkenhead on the British side declared a few days ago that no British government could refuse the advice of the admiralty about what was necessary for British security. M. Poincaré, in France, goes on declaring that the disarmament of Germany and the French alliances are essential to the security of France.

If we look back over this history it is perfectly clear that none of these nations wishes to be hostile to anybody else. There is no malignant intention any-

where. It is simply that governments have not grasped the simple fact that they cannot make their own countries secure by means of armaments except by making their neighbors insecure, and that attempts to get security by means of armaments inevitably breed suspicion, fear, and counter-armaments, and therefore no less inevitably lead finally to war.

Onward to Armageddon

The ultimate result can be seen by considering the conclusion to which the present policies of the governments logically lead. Great Britain says: "Yes, I am for parity, but not for giving any other nation, however friendly, the right to destroy me any time it likes. Whatever happens, I am going to build enough cruisers to protect my vital communications against interruption." The United States says: "Yes, I am for parity, but not for giving to any other nation, however friendly, the right to interrupt my commerce and therefore my prosperity whenever it likes. I am going to have enough cruisers to protect my trade wherever it may go." So the competition starts. The United States, driven by the logic of the security argument, will eventually demand naval bases all over the world, so that it can protect its commerce everywhere. Great Britain, being the weaker power financially, will be driven by the logic of the security argument to seek alliances with other naval powers to make up the balance. Meanwhile propagandists and vested interests on each side, in the effort to get further appropriations, will enlarge on the malignant intentions of the other side and on the terrible dangers of defenselessness, and public opinion will eventually reach the state it was in in Europe in 1912-14. So we shall have the line-up for the next war, so that a fool, a knave, or an accident will be able to start a world war, in which everybody will lose 100 per cent, nobody will be a victor and civilization will perish. And what will have caused it all? Nothing; except fear engendered by the attempt to get security by armaments.

A Fresh Start

These dangers, I believe, are inherent in a world in which war is lawful or regarded as probable, and in which every nation relies primarily upon armaments for its own security. War will come, perhaps ten or fifteen years hence, unless we make a fresh start, for the same reason that shooting is inevitable in a lawless mining camp, or fighting is inevitable in the jungle. There is only one way forward and that is to outlaw war altogether: for the nations to renounce and prohibit the use of violence as effectively in the international sphere as they already prohibit it in the domestic sphere. Then the discussion about how the navies can be used to win victory in war will cease, and such reduced naval armaments as will still be necessary will be used not as the means of settling disputes but as the police force to prevent war and so preserve the peace.

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The Revenge of the Rejected*

By Lynn Harold Hough

"The stone which the builders have rejected is become the head of the corner. Psalm 118:22.

TOWARD the end of the civil war in the United States, Mrs. Jefferson Davis wrote to a friend, as she beheld the Confederacy tottering, "The cohesive power of a strong government is needed when the disintegrating tendency of misery is at work. . . . I am disheartened with . . . state sovereignty." The southern states had gone out of the union in protest against the principle that each state must obey the federal authority. They asserted the contrary principle: that each state had the right to do as it pleased. But in order to have any hope of winning the war, the confederate states required a strong central government in which each state unhesitatingly accepted the military authority of the state above the states. For military purposes they had to call in the very principle in protest against which they had broken away from the union. It was a disconcerting situation, as that very brilliant woman, Mrs. Jefferson Davis, saw. The stone which these Confederate builders rejected had become the head of the corner.

Democracy's Testing Hour

We may well check any tendency to proud and scornful feelings when we contemplate the dilemma of Mrs. Jefferson Davis by calling to mind the fashion in which we ourselves have been betrayed by the same sort of experience. Over and again the principle which we have disdained has secured for itself subtle and satisfactory revenge. Indeed the whole tale of human society is full of this resurrection of principles which had been considered dead and quite safely buried. To go back to the metaphor from the one hundred and eighteenth psalm, the stone which the builders rejected has a way of becoming the head of the corner.

Take this very matter of highly centralized authority. For more than a century democracy has been winning victories all about the world. During the war between 1914 and 1918, someone invented the slogan, "This is a hard day for kings." The victories of individual rights glittered all along the nineteenth century and the great war in one final cataclysmic moment seemed about to bring democracy to its final hour of fulfillment. The people had come to their great hour. The individual was to be released from all chaining inhibitions. The ghost of Thomas Jefferson might return complacently to survey a world made after the fashion of his heart's desire. Even Proudhon might have come back with a smile not without satisfaction.

*A sermon preached in the chapel of the University of Chicago.

But somehow a most disconcerting question managed to get itself asked as men consulted together: "Was democracy proving efficient? Could the emancipated individual do the work of this complex and confusing world? Could divergent and hostile individuals giving free play to all their crass individual quality make together a noble and unified society?"

Once such questions are asked, especially if there is the pressure of tremendous practical necessities behind them, the whole situation begins to change. Mussolini becomes a symptom if not a portent.

The Return of Autocracy

The efficient autocrat quite unhesitatingly asserts his place in a world whose whole quality has been feeling the influence of democratic sanctions for one hundred years. All about the world the apostles of efficiency are hurling the apostles of democracy aside. Just as the era of Prince Metternich followed the downfall of Napoleon in 1815 and gave definite form to the life of Europe until 1848, so a wave of reaction, if we wish to call it so, has set in all about the world. The principle we had disdained is having curiously potent revenge.

As a matter of fact, the movement may quite as easily turn in the opposite direction. As a matter of fact it has often been so. From the time of Hugh Capet in the tenth century, France became gradually more highly centralized until the reign of Louis XIV found an autocratic control in complete possession of the state, and the phrase put on the lips of Louis, "L'état c'est moi," represented crisply and adequately enough the actual situation. But all the splendor of the highly centralized French monarchy represented a complete ignoring of those human rights which have their own vitality and which keep calling in the hearts of men even when the call is unheeded. The principle of individual liberty and right and initiative was scorned in autocratic France. Then came the French revolution. "Liberty, equality, and fraternity" became the watchwords of the hour. The old regime went down in fire and fury. The principle which had been ignored and then despised secured its own terrible revenge. The stone which the autocratic builders had rejected was made the head of the corner.

Esthetic Revenge

The process which we are discussing may be studied not only in political relationships, but in every field of human discussion and human activity. There is, for instance, the matter of the material and the spiritual. Here we seem to come upon a dualism which is sharply and clearly enough defined. Here we see cherished antagonisms ready for the bitterest contention. But here, too, if you succeed in assert-

ing one principle and repudiating the other, the very hour of triumphant assertion is the beginning of a movement which at last brings the opposite principle into action again.

The decadent days of Greece and Rome saw the physical in rather secure command of the interests of men. The body sat powerfully if not grandly upon the throne. Vice moved off into margins of abnormal excess. Men became experts in the subtle experiences of physical sensation. The epicure of exotic and sensual temper did more than taste the fruit of the tree. There is a bitter and terrible passage in Mr. Gilbert Chesterton's fine little book on Saint Francis, which tells what a garden became in the days of most complete moral decadence.

It was upon such a world that Christianity came with its austere purity and its high and commanding code. The world which was sated with trying to satisfy the hunger of the soul at the table where only the hungers of the body were fed leaped upon the new faith with avidity. The ascetic principle became the commanding sanction. That very restraint which a world in decay had derided became the supremely desirable thing in the minds of men. The body was despised in the name of the soul. The physical was degraded in the name of the spiritual. Men turned from a beauty which they had betrayed to a beauty which brought no memories of hectic indulgence and no thought of unbridled license. The ascetic became the hero of Europe. The man who despised the world became the man who held the conscience of the world in his hands. The stone of asceticism which the builders rejected became the head of the corner.

Swing of the Pendulum

But the tale was not yet complete. The centuries of ascetic self-denial possessed their more arrogant disdain. They disdained the body. They disdained the material. They disdained this present world. And slowly the revenge of the discarded beauty of this present world prepared to come like a tempest upon the sanctities of the Middle Ages. At last the day of the Renaissance arrived. Once more in sheer delight men welcomed the beauty of spring flowers. They drank in, with all the more relish for the centuries of denial, the wine of life which asceticism had condemned. They loved the beauty of the human form. They developed exquisite taste for every delicate and alluring sensation of pleasure. They brought back the sense of the fascination of the physical world. They revived the classic beauties and they learned again the secrets of fascinating vices left half buried by the oblivion of time. The voluptuary once more mounted the throne. It was a stone symbolic of all material gratification and of all material pleasure which was now brought back from the days of its rejection and made the head of the corner.

So the process has gone on like the swinging of a strange, mad pendulum. The principle which is dis-

dained is all the while returning in royal robes. If you disdain the body you are preparing for its day of triumph. If you disdain the soul you are preparing for its coronation.

It seems inevitable that understanding minds will be profoundly dissatisfied by this alternating power of mutually hostile principles. The extremes produced by intense periods of reaction are most evil elements in the life of the world. It is just a little difficult to say whether the evils of autocracy are more tragic than those of anarchy. But without attempting too nice discrimination it is clear enough that either extreme becomes a menacing force in the life of the world. So it is with the matter of the material and the spiritual.

Between Material and Spirit

The hard and metallic economic materialism and the soft and rotting physical materialism do a bitter and intolerable work in the world. And if we are driven from these things to an arid and unearthly spirituality, which despises all the normal human relationships, this extreme extorts unbelievably heavy taxes from the whole social organism of which we are a part.

We begin to look for a synthesis which does justice to the positive elements in hostile principles and saves us from these extreme manifestations. When we are thinking of the political world we begin to suspect that life is not a circle with the individual at the center. That interpretation could involve us in anarchy at last. We begin to suspect that life is not a circle with the state or some autocrat at the center. That interpretation would involve us at last in intolerable tyranny. We begin to suspect that life is an ellipse with two foci—the individual and the state. In this interpretation we see that the two foci mutually check and interpret each other. The individual receives all the liberty and all the power which is consistent with the common good. The state exercises all the authority which it can hold without crushing the individual.

Physical and Spiritual

In the matter of the material and the spiritual we look for the same sort of synthesis. And we begin to perceive its possibility when we come to see that it is the very nature of the material to bear the impress of the spiritual. The physical is not the foe of the spiritual. The physical is meant to be the instrument of the spiritual. Plato was so sure of this that he declared that things are only real in so far as they participate in their ideal form. If it is the essential meaning of matter that it is meant to express and be dominated by spiritual meanings, all of life may be seen in glorious and new relationships. The ugly dualism of sense and spirit disappears. It is a pardonable exaggeration to assert with Browning that the soul does not help the flesh more than the flesh helps the soul.

A building like this chapel in which we worship this morning is an amazing illustration of the power of the spiritual to bend the material to its purposes and to make the physical its instrument. The very massiveness of this building makes all the more impressive its power to express spiritual meanings of awe and reverence and all the ineffable splendors of the world of aspiration and hope and divine fellowship. In a sense the very building becomes a symbol of that unity of diverse elements in noble harmony in which all the activities of a great university find their final crown.

Quite inevitably we seek for a figure which will adequately represent this meeting of diversity in living unity; this resolving of discords into harmony. When we have once understood that to see life steadily and see it whole is to see it as a unity which makes room for diversity we may well remember that personality itself is the best example of this possibility. Is there then one personality who is the supreme expression of the meeting in living harmony of the principles which in isolation seem so hostile?

The Return of Jesus

The very question leads us to a fresh approach to the person of Jesus. In him the Greek love of light and the Hebrew love of righteousness meet in gracious accord. In him the austere sense of spiritual beauty meets with a hearty human quality which caused his foes scornfully to call him a wine bibber

and friend of publicans and sinners. In him the body becomes the happy and responsive servant of the spirit. He believed in the individual, yet to him the individual was always a part of something larger—a branch of the great vine, an organic part of a full rich life. Clenched antagonisms had a way of being reduced to noble harmony in his experiences and in his teachings.

After the first overwhelming defeat of Napoleon the congress of Vienna met to re-arrange the map of Europe. But one day there was a muttering in the corridors and some whisper ran around the table where the men who thought they were the masters of Europe sat. "He is coming back! He is coming back!" The congress of Vienna faded away when le petit corporal landed in France. Napoleon only returned for one hundred days. I know of a figure which has been consigned to oblivion in many a century. The mental map of the world has been arranged with no place for him. The moral map has been remade far from the fashion of his heart's desire. But he always comes back after scorn and hatred and cool indifference and caustic arrogance have done their worst. He always returns. Perhaps it is just because all the vital principles of thought and life find in him a unity which releases their noble potencies and gives a new harmony to life that he possesses this power of perpetual return. There is something final about the ancient words when we apply them to him: "The stone which the builders rejected is become the head of the corner."

Is American Unemployment Chronic?

By Peter Guldbrandsen

LAST WINTER the Daily Express of London published a dispatch from this country in which the number of unemployed at the time was given as five million. The news item was reproduced in a number of Scandinavian newspapers. It caused some sensation in Europe at the time. Official representatives of the United States even cast doubt on its accuracy. The American consul-general in Copenhagen, Mr. Marion C. Letcher, said in an interview in *Ekstrabladet*, a leading newspaper of Copenhagen, that he had heard nothing of any serious unemployment in America. On the other hand, everybody in this country knew there was widespread unemployment last winter. And the sinister character of the unemployment situation has by no means changed this year. If it has changed it has changed for the worse.

We deal here with a subject that is not popular. The daily papers pay slight attention to it. A policy of silence is adopted in face of the situation. As far as the number of unemployed goes no exact figures can be given. Last winter various students of the

situation gave figures ranging from two to five million unemployed. The present writer studied the unemployment situation carefully in California at that time. By paying frequent visits to the large industrial establishments, the shipyards, the large retail and mail order establishments and to the employment agencies in San Francisco, Oakland and Berkeley, he found thousands of men seeking employment. Advertised positions were sought by at least twenty times as many men as required. The situation lasted all winter. There was an unprecedented demand for relief in the cities mentioned. As early as August and September this year steps were being taken to meet this winter's unemployment in the city of Berkeley, where I then lived. By steps I mean that action in relief organization was already under way.

Arriving in Chicago at the end of September and watching the employment situation here I find, after two months' study carried on along the lines of my far western investigations, that the situation in Chicago is analogous to that of San Francisco, Oakland

and Berkeley. Thousands of men are out of work; the unemployment offices are beleaguered by men and women; hundreds and hundreds are standing in line every morning in the large downtown department stores trying to get work as assistants during the holiday rush. Every factory and business house has its daily applicants for work. Some of the larger concerns have several hundreds of people asking for work daily. I was amazed a few days ago when I saw the size of the crowd waiting at the large Western Electric plant on Hawthorne avenue, Chicago. There must have been between four and five hundred men seeking work on that particular morning. And there was nothing unusual going on that day! The bigness of the plant had drawn the crowd together. The case was typical.

Misleading Advertisements

Another way of gauging the depth and seriousness of the situation is to watch the number of persons who call on the firms running the so-called "blind" advertisements. The "blind" advertisements are no credit to the firms that publish them. They are generally couched in such terms that the inexperienced reader is convinced there is a job waiting for him at the address given. He or she is even promised a salary to begin with. In 99 cases out of a hundred the "blind" advertisements owe their existence to unscrupulous real estate firms or distributors of products to be sold. When the job hunter arrives on the scene he finds a man sitting behind a desk asking this question: "What selling experience have you?" or, "What have you been selling?" The

interview usually ends with the exit of a disappointed man or woman who cannot afford to supply his or her own weekly salary in order to "work" for the firm's more than uncertain "big commission."

Not Enough Jobs

The huge space filled in our newspapers under "Salesmen and solicitors" in the "Help wanted" columns, is avowedly a camouflage for a deplorable situation. Very few of those who apply for work in real estate offices, with washing-machine distributors or with similar concerns who couch their advertisements for commission peddlers in glowing terms of "your life's great opportunity," get anything out of their call except perhaps a free ride to the field of activity of a subdivider.

There are hordes of respectable looking men and women walking the streets of American cities this winter looking for a job. It is a patient, long suffering crowd; but it is not a happy crowd by any means. There are thousands of young men and women among the crowd willing "to take anything" if something was to be had. But we have arrived at a point in our system of rapid mass production where there are simply not enough jobs to go round. This is the crux of the situation. We have arrived at the stage in our industrial development where an army of chronically unemployed people is inevitable. Our increasingly specialized machinery has brought about the creation of a class of the "have to be unemployed." My observations during the past two years have convinced me that unemployment is no longer a passing phenomenon in America. It is slowly but surely assuming the character of a chronic disease.

A COMMUNICATION

What Is the Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your pages are so uniformly generous in spirit and inclusive in understanding that often, as I read them—and I always do—I wish you had a special column in which a "Contributing Editor," perhaps, might present the point of view which you do not include nor understand—the point of view of the Episcopal church, of the Anglican communion. The editorial in the issue of December 6 on "The Pragmatic Path to Unity" prods me beyond mere wishing to the point of action. While my opinions have no special weight, it is nevertheless my belief that I am fairly representative of the middle-of-the-road sentiment and conviction of my church. So I venture to say "we" in referring to my own communion, while well aware that from several points that I make certain groups in the communion would thoroughly dissent.

There is no one, I should suppose, but would feel that the Federal council of churches, by seeking at Rochester the pragmatic path to unity as you outline it, had taken the most hopeful path possible for American Protestantism. In such a promising move towards the goal of organic unity that all

Episcopalians would wish the churches engaging in it God-speed. And wishing you God-speed—and heartily meaning it—we as a church, I cannot question, would stand to one side and watch you do it without us.

Just thus to state the case seems self-evident self-condemnation; and it would be sad were there not numbers of our fellowship who would cry shame at our aloofness and resolve that, if they can compass it, we shall recede from that "unchristian" attitude. Yet a clear understanding of what is involved in this new approach to unity, as you state it, makes certain, I am convinced, what our attitude will be, and, to the minds of most of us, must be. It involves the creation of a body "which shall be so organically related to the entire Protestant constituency that it can act for the whole church in the exercise of the functions which shall have been transferred to it." It will be a body "with a genuine claim upon the churchly allegiance of the membership of all the constituent groups." Such a consummation for American Protestantism is most devoutly to be wished. But an Episcopalian can hardly face squarely such a consummation and as squarely face the facts of his own church, and maintain that his church can have place or part in it.

Here appear as most pertinent when applied to us the fol-

lowing sentences from your editorial: The plan "escapes at the outset the irrelevances of history and the largely fictitious attachment to creeds and ecclesiastical traditions. These would be dealt with only if and when they prove to be impediments in the way of the performance of the church's plain duty. A creed that stands in the way of the divine will would thus automatically be exposed as without divine sanction. And a device of church order that hinders the accomplishment of God's purposes could hardly maintain its claim to be of divine origin."

Indeed, how these words hit us! Woven not only into our formularies but into our corporate nature and being are the two ancient creeds; they would prevent our having any integral part in a development which must not be limited by ancient creeds. The creeds are thus "automatically exposed as without divine sanction." Bishops possessing the historic ordination and function are essential to our constitution; this would forbid our relegating to the newly created body "power to act for the whole church" in the exercise of certain functions. It follows that our ancient episcopate "as a device of church order that hinders the accomplishment of God's purpose could hardly maintain its claim to be of divine origin."

The conclusion seems evident: we stand condemned—before the bar of pragmatic realism. Your words, however, bring up a point where a pertinent question can justifiably be pressed. It is this: What, in the matter of the nature and constitution of the Church of Christ, is "the divine will"? What, in regard to the work that the church is here to accomplish, is "God's purpose"? There lies the root of our differences. To explicate those differences, I can only, in a paper like this, offer a few suggestions.

Is it not fair to American Protestantism to say that the following, in summary, is its answer to the foregoing questions? "The church exists for the purpose of transforming the social order and institutions of mankind in such wise as shall realize the kingdom of God upon earth; and that constitution of the church is in accordance with God's will which shall render it the fittest instrument for bringing the impact of Christ's ideals of the kingdom to bear upon existing human societies." Is not some such conception of the function of the church as primarily social, and of its constitution as properly determined by the demands of adaptation to social ends, considered as almost axiomatic, as lying beyond discussion, by American Protestantism generally—certainly by that dominant wing of Protestantism represented by The Christian Century (for I recognize that the fundamentalist conception would require other terms)?

The Episcopal church as a part of the Anglican communion has been shaped through the Christian centuries, along with the other ancient churches, by a different ideal. It will seem to many or most Protestants a lower ideal. I think it superior. To many it will seem narrower. I believe it broader, more inclusive. In the case of multitudes of Episcopalians this ideal remains most undefined; it finds expression only in a vague—perhaps mainly esthetic—stirring of their nature, a subconscious up-reaching of their spirits. Yet only from sensing its significance and its far-reaching implication can one penetrate to the nature of the Episcopal church or understand how the ideal sways Episcopalians when they as a branch of the body of Christ are confronted with a demand, or an invitation, inconsistent with its primacy.

The ideal is holiness, inward perfection, the character of the saints. The means which the Christian ages have shaped to serve the ends of this ideal is the sacramental church. To all the many, many things that can with abundant show of

truth and justice be urged as impugning the worth, or genuineness, or efficacy, or rationality, or social value, or divine sanction of this ideal or of the sacramental system as subserving it, he who draws his life from the sacramental church has one answer: My soul has been fed from the sacramental church, and to forfeit or forego that food would be falsehood to my inmost being. This, I recognize, is no answer for others, especially not for those to whose minds sacramental Christianity seems impossible and unworthy. But though it may seem no answer to others, it may serve to explain our position. A man's depths of experience is his holy ground, where he must walk in reverence and above all things be true. Not to stand by that experience is to forego truth altogether. The experience I speak of is nothing less than the discovery of the whole Christ. The discovery brings with it the conviction that Christianity to be complete must be sacramental.

We like the words "catholic" and "catholicism" as applied to the sacramental church and sacramental Christianity; but the words are associated with a theory of authority which has no standing in the Anglican constitution or in Anglican practice. To many the word sacramental is synonymous with magical. As known from experience, however, sacramentalism appears simply as the definite, purposeful, conscious functioning of the church, the body, from and with Christ its head in the recreating and nurturing of human souls unto sanctification. As functioning from and with Christ its head, it is supernatural; yet it may be described in simple, natural organic and biological terms.

We are ready to state the reasons that Episcopalians will and must stand aloof from a newly created Protestant "ecclesiastical body with a genuine claim upon the churchly allegiance of the membership of all the constituent groups." Primarily and mainly the reason is that in the sacramental church we find that which meets our whole need; we believe that what the sacramental church possesses is adequate to the whole need of humanity, insuring for humanity universally the whole Christ; and we take no steps that promise to impair the integrity or the continuity of sacramental Christianity.

Few Episcopalians are concerned about the changing meanings—few are conscious of the fact of change—in the creedal symbols of the ancient church. But the personal loyalty of the corporate body to its living Head—crucified man and risen God—and the unbroken continuity of the body's conscious oneness with that Head, these are of utmost concern. And that unswerving loyalty and conscious continuity characterize our corporate being because the ancient continuous creeds are of the stuff of our corporate being. For the creeds are themselves organic; and the mark of the organic is that with constant change it maintains continuous identity.

For most Episcopalians, I have no question, whether bishops, clergy, or laity, the theory of apostolic succession is of little concern or none. But the relation of the continuous three-fold ministry to a corporate society which can function sacramentally from Christ for the nurture of human souls is of intense and immediately practical concern to every one of us. If one asks, Why? the answer is: Because the sacramental church is a self-conscious organism; and both organic character and self-consciousness are conditioned by *form of organization*. We look about us and nowhere do we see men sacramentally ordained for the performance of sacramental functions save those ordained by bishops of sacramental churches. And we look along the lanes of history and discover that where the three-fold ministry has been discarded, the sacramental system and the sacramental conception have in greater or less time gone the same way. We deny nothing as to other orders but what they themselves deny—that they

constitute a sacramental priesthood set apart for defined sacramental functions, specifically for the sacrament of Christ's continuing sacrifice of himself for man at the church's altars in holy communion.

The sacramental church exists to nurture souls in holiness, to create holy personalities. The most favorable situation for a soul's growth in holiness would be, of course, where holy individuals and the church together could mould and train the soul. But time and again where sanctity has been lacking in the church's officials, and gross human sins have marred and soiled the face of the church, the sacramental principle within the church has proved anew its power to create saints. It is on this ground that the sacramental fellowship is called "holy church."

Here, we believe, is a loftier, more inclusive ideal for the church of Christ than the Protestant ideal of the church as an instrument for social reconstruction. The transformation of present social conditions into a kingdom of God upon earth may be a part of the church's mission. I believe that it is—though so deep and Christian a thinker as Baron von Hugel denies it. But the place of that work in the church's mission is secondary; primary is the shaping of holy personalities. And that, for the simple reason that holy personalities provide the sole dynamic adequate to the regeneration of human society—as the power manifested down the ages by the Christian saints and by none but Christian saints shows. The petition, "Thy kingdom come," may mean, "May human society on earth be transformed;" and it may mean something else. But in any case, before it stands the petition, "Hallowed be thy name." How is God's name to be hallowed save as his holiness is manifested to men? And how is his holiness manifested save through persons "holy as he is holy"?

Because we believe that our becoming a constituent part of "the newly created Protestant body" would be turning away from this that we deem the true church ideal, and would

call for the surrender of characteristics which through all Christian history have conditioned sacramental Christianity, we believe that simple loyalty to Jesus Christ bids us wait. If American Protestantism in its new organic character should come to the point where it was "ready and desirous" to take on the sacramental character, an entirely different situation would exist presenting a wholly new challenge to the Episcopal church. I dare to believe and to pray that that time may come.

If sacramentalism is a reality, if it is the supernatural way by which the Lord Christ imparts his whole Self to man's soul, its reality will be proved by its fitness to survive—by the pragmatic test. The true sacramentalist is not troubled by fears—though fear is unusually imputed as the ground of his refusals. No one is more deeply, quietly certain than is he of the Divine in this world controlling all. But when he is invited to surrender or to jeopardize what he possesses for something new, he asks to be shown: "Does the something new include that divine in its entirety which I know I now possess, which has met my soul's need, which I believe can alone meet humanity's need, which, therefore, I hold it my simple duty to my Lord and to my fellows to help perpetuate and pass on?"

I am keenly aware that, attempting to compress a vast subject into small compass, I raise many questions that I make no attempt to answer, and many that I could not answer if I would. Not only do I grant—I would emphatically proclaim—that in an age of scientific realism it behooves supernatural sacramentalism to demonstrate itself. As I read Christian history, its milestones are the triumphs won by just such "demonstrations of the Spirit and of power." I expect to live to see another mighty triumph of the Holy Ghost, finding his opportunity once again, as at so many crises in Christian history, through the sacramental church.

Groton and Ayer, Mass. LAIRD WINGATE SNELL,
Vicar of St. Andrew's.

VERSE

After Many Days

ON time's great sea Christ cast his bread,
And back to him it came,
Marked with a cross, bitter, blood-red,
Bearing another name.

He breathed upon it with sweet breath,
He took and ate thereof;
Though men were sure that it was death,
He proved it life and love.

CHARLES G. BLANDEN.

Race

YOU speak no word. You searched each thought
of mine;
You told me that all loved me (glad I heard);
Yet though your life you've shown me line by line,
You speak no word.

You watched my face that no impress be blurred;
You held my arm vise-tight—this only sign;
Yet casualness lay on all that occurred.

Your heritage, like all you are, is fine;
But since with your pale Nordic blood is stirred
A little black, you break your heart . . . and mine.
You speak no word.

E. E. S.

My Town Is a Cathedral

THE walks are its aisles,
The trees are its pillars,
Their branches, arches and ribs.

The homes are family pews,
The gardens altar flowers,
The sunsets colored glass.

The lights in good men's eyes
Are living candle-flames,
Their cherry words are hymns.

Their dreams of better things
Are incense and prayers.
My town is a cathedral.

EDGAR FRANK.

JANUARY SURVEY OF BOOKS

Christ and Society

CHRIST AND SOCIETY: *Halley Stewart Lectures, 1927.* By Bishop Charles Gore. Charles Scribner's Sons, \$2.00.

ANYTHING that Bishop Gore writes deserves attention. It also deserves to be studied from his well-known point of view and sympathies. Bishop Gore holds that a Christian is a member of the city of God, that is, of the church. Christian ethics are therefore social ethics, and social requirements guard the entrance to the final kingdom. The urgent question, he holds, is as to whether Christians are living the life of fellowship which is the life of heaven. One does not need to agree with his identification of the kingdom of God with the church to realize the pertinence of this question.

Bishop Gore summarizes in his first lecture the general position which he holds. It may roughly be stated to be that our present social condition really gives cause for alarm and demands peaceful revolution by the gradual application of the teaching of Christ. The evils of the situation are due to moral causes and the corrective revolution will be due to the working of groups of men possessed of prophetic vision and the spirit of Christ. I am naturally interested in this point of view, for quite independently I set it forth in my little volume, "Jesus on Social Institutions." I differ from Bishop Gore in his exposition of the concept of the kingdom of God, which he identifies with the church and therefore with a social process in which the kingdom is realized in stages. Yet he is undoubtedly correct in holding that Jesus primarily undertook to make his disciples the sort of men who would be citizens of the kingdom, that is to say, he was more interested in attitudes than in the program. He is also correct in holding that Jesus was chiefly concerned with the community (or *ecclesia*) or disciples which gathered about him, which was to have significance as a social group among other social groups.

The difference between the conception of the kingdom of God as something expected by Jesus as a gift of God and as a social order progressively reached through the attainment of brotherhood can be overemphasized. Whether one calls a selected group of men the kingdom of God or a community preparing for the kingdom of God, in neither case does Christ furnish social technique or a program. It is the operation of the spirit of the Christian community in history that rightly interests Bishop Gore.

Three of the six lectures are strictly historical, showing how the church has always been a sort of spiritual aristocracy engaged in ministering to the mass of people, but at the same time exerting its influence in state and social life. These three chapters are a rather remarkable condensation of history, and although the technical student would find plenty of things to criticize, I do not see how one can differ radically with his general interpretations of the historical process. He sees it affected by the change in the spirit of men under the influence of the Christian community. The one serious criticism would be that, while not overlooking the cooperation of economic forces in these changes, Bishop Gore rather too freely attributes social development to the church itself. Yet when he passes to his final chapter in which he utilizes his historical studies in understanding present conditions, it is clear that he sees that the application of Christianity is really an impregnation of the constructive forces. That is to say, the Christian community is to stand for a fundamental change

in the spirit of our total social life, and must constantly challenge men to make that change.

Some of his strictures on present social situations are rather overstated. He believes that the fabric of conventional Christianity is tottering, and that there is general revolt against Christian standards. And such a situation becomes for him a call to renewed enthusiasm on the part of those who have the Christian courage to become martyrs if need be. He would not make the church a sort of super Red Cross society, but really a social leaven which brings about an attitude of mind which will find appropriate expression in the social operations in which its members are involved. He calls for an organization of all the Christian forces, whatever their nature, to reassert the social meaning of Christianity. This would be neither official nor political, but morally transforming. But, on the other hand, it would not be content to exist in the vacuum of generalizations, but in actual operation. I am particularly pleased that he should think that the British section of the Stockholm conference might serve as such a center. I wish he knew American scholarship as well as some of its representatives.

Altogether, therefore, these lectures are extremely well worth reading, as an illustration of a better application of the principles of Jesus to the (notably English) social order. In such an application Jesus will be the exponent of a basic attitude rather than the author of social legislation or social programs. This is in truth a call to a new religious and social enthusiasm which shall not be the slave of any amateur Utopia.

SHAILER MATHEWS.

Reinspecting Two Poets

REINSPECTING VICTORIAN RELIGION. By Gaius Glenn Atkins. Macmillan Company, \$1.75.

THE FIVE CHAPTERS in this slender volume were originally given (early in 1928) as lectures at Bangor Theological seminary on the Samuel Harris foundation. The topic of the lectures was "The drama of life, and two Victorians," a subject which fitted admirably the assigned theme of the lectureship, "Literature and life." When the lectures were put into printed form the publishers evidently felt that the original title would not stir popular interest in the book, and thereupon substituted for the accurate caption originally employed the present intriguing but distinctly inaccurate title. The change is unfortunate, for it is only in the most limited way that Dr. Atkins reinspects Victorian religion. What he does is to analyze the religious convictions of Tennyson and Browning as revealed in six of their longer poems. Dr. Atkins himself seems skeptical of the title thus wished upon him, for he confesses in the preface of the book, "The publishers found another, and I think a more telling title, though there is a discrepancy between its arresting amplitude and the brief performance of the book." Those who, like the present reviewer, expected in this volume a stimulating historical study such as Dr. Atkins gave in his splendid "Modern Religious Cults and Movements," will be somewhat disappointed. This book deals, as the original title of lectures clearly stated, with the reaction of two Victorian poets to the great drama of life. It has little if anything to say of the general religious conditions of the Victorian age, or the steps that led from the religion of that period to the religion of our own.

Dr. Atkins discusses in his chapters the religious convictions underlying four of the poems of Browning, and two of the poems of Tennyson. "Cleon" he finds "a song of disillusioned weariness and unsatisfied longing." In "Idylls of the King" he sees the entangled soul, "In Memoriam" is an epic of faith and doubt, "Abt Vogler" and "Saul" reveal faith triumphant, and "The Ring and the Book" teaches the great lesson of redemption. Each chapter in the book contains much excellent historical and critical material, put in paragraphs of unusual brilliance and literary finish. Here, for example, is one of the many contrasts drawn between the two great poets with whom the volume deals: "Tennyson had a rare genius for the long lingering over a single line which gives it ways to escape 'the dark background and abyss of time.' He had nothing of Browning's dangerous gift of precipitate composition. A deal of Browning's fault, I suspect, was due to the fact that it was very easy for him to write, and being always like a nebula much a-swirl with all sorts of great things not yet resolved into systems, he had a way of throwing out his suns and stars before they were finished." Passages like these—and one meets them throughout the volume—make the book thoroughly delightful reading.

The other attractive thing about the book is the frequent interpolation of many of Dr. Atkins' own ideas, given in the form of comments and brief digressions. Here—and usually to the reader's genuine satisfaction—Dr. Atkins, the preacher, supplants Dr. Atkins, the literary historian and critic. In such passages we see one of the fine minds of our own generation making its own struggle with the mystery of life, and then offering to other minds the wisdom it has gained. In the chapter on "In Memoriam" we find, for example, these memorable sentences: "If the issue (of the struggle of life) be nothing more than the bloody but unbowed head of Henry, the struggle is still unjustified. It is something to be captain of one's soul, but unless one brings his craft into some desired haven the voyage is hardly worth undertaking. There must be, besides, a faith in the harbor itself, and in dominant tides and winds to which—if a man commit himself—he shall finish his voyage worthily." How could this fine philosophy of life be more neatly and effectively phrased?

JAMES G. GILKEY.

The Circuit Rider Bishop

FRANCIS ASBURY. By William L. Duren. The Macmillan Company, \$3.00.

AS The Christian Century's standing committee on Methodist biography I have the honor to report another life of Asbury. At the same time, it is a pleasure to be able to speak of this as one of the most satisfactory of recent attempts to depict one of the early Methodist worthies. As formal biography the book hardly qualifies at all. But as an attempt to get at the inner life of a man, the book is honest and incisive and measurably successful.

Dr. Duren, the pastor of one of Atlanta's influential churches, evidently concluded that far more people have a fairly clear idea of the career of Methodism's pioneer bishop than have any understanding of the sources out of which that career sprang or the forces which kept it renewed. He has therefore made no attempt to tell Asbury's story in chronological fashion, but has made instead a series of studies of the bishop as an administrator, as a fighter, as an organizer, as a theologian and preacher, as a citizen, and in a number of other relationships. The sum total of these studies is expected to answer the question, "What manner of

man was this?" To a large extent, I think that the effort succeeds.

Dr. Duren does not attempt to disguise the arbitrariness, the obstinacy, the sternness, the autocratic nature of Asbury. He gives documentary proof of the bad treatment which Collier received at the hands of his brother bishop, for Asbury was determined to have no other individual around in a position to dispute his authority. For this reason, the book is much truer than the Asbury biographies with which Methodists are familiar. Its failure to stand as a complete characterization grows out of the author's preconceived idea of his subject's sainthood. Perhaps it is too much to expect any Methodist biographer to approach Asbury minus that preconception. And perhaps Asbury, who certainly was a great man, also *was* a saint. But if he was, he was a saint most insufferably concerned to prove his own sainthood, and with traits more reminiscent of the Sanhedrin than the goodly Galilean fellowship.

PAUL HUTCHINSON.

Encore for the Morning Stars!

GOOD MORNING, AMERICA. Carl Sandburg. Harcourt Brace & Co., \$3.00.

SONNETS. E. A. Robinson. The Macmillan Company, \$1.75.

THE BUCK IN THE SNOW. Edna St. Vincent Millay. Harper & Brothers, \$2.00.

WEST RUNNING BROOK. Robert Frost. Henry Holt Co., \$2.50.

IN 1928, which has heard a new music from those Morning Stars that sang together first (roughly speaking) in 1913, it is time to write criticism which is at last "emotion recollected in tranquility." We need Terminus, the God of Bounds, "who sets to seas a shore"—and to poets place in the sun; we should appraise these latest songs and relate them to the earlier Morning Stars.

It is fitting to begin with that poet whose "Chicago" was a siren on a poetic fire-truck, roaring at us to clear the street before the iron on-rush of the Age of Matter. Sandburg was, and is, the poet of rude power; of the accepted and dynamically chanted Modern; of America still swaying uncertainly between intoxication with and intimidation by Matter made Bigger and Better—and Spirit made Smaller and Worse. He stands half way between Mark Twain and Mencken—his blood overwhelmingly congratulatory, his brain wistfully but not profoundly critical, trying to make a triumphant synthesis of Babbitt and Prometheus. The Whitmanesque health of his blood chants even Chicago, that dinosaur with epilepsy—believes bravely (and wisely) in that America which the typical modern dismisses as the Hairy Ape among the Nations—justifies even the Booster's ways to God (pp. 15-17) in this half-magnificent, half-questionable, epic dictated-to-a-stenographer. No other poet today has so caught the atmosphere of the continental Zeitgeist; the accidents (if not always the essence) of the national *elan vital*; the reckless, lovable, monstrous, cruel, magnificent, and terrifying Niagara of the American blood that roars down upon the rocks. "Good Morning, America," is a roaring radio report (with some static) of the National Convention called America: the question of the candid mind is whether, after all, the Age is not more noisy than major, and whether the endorsement of it is not too easy. It does not equal, certainly, the less time-bound, the more eternity-piercing, genius of Whitman. Sandburg scrawls a healthy Yes-to-Life in the scraggly

letters of a Titan child upon the blackboard of the prairies; but it is just as naive as the vast No-to-Life which Dreiser crawls on the same mid-west like a more mighty child of Giant Despair. In a sense, Sandburg and Mencken are the typical half-men of our time. If only the age could unite in some transcendent synthesis the blood that says Yes and the brain that says No, and send us the greater man who may regain the blissful seat of a higher Whitman!

Meanwhile, "Good Morning, America," equals Sandburg's best. Its words are magnificently living—like human muscles, they leap and bulge, they sweat and bleed. Its spirit is lusty: America rubs her eyes and prepares to look at the cosmos—and this is a stalwart and good-natured *Cockadoodledoo!* to introduce her to the dancing sun.

The great antithesis to the virile Titan sprawling over a prairie is the intellectual ascetic who, hemlock-shadowed and more like a Pythia in irony than a Dionysus in doubt, carves hieroglyphs upon Maine's snow-framed granite. Robinson sounds no barbaric yawp over the roofs of Chicago, but an esoteric, sophisticate, and Calvinized Buddhism over the parlors and sewing-circles of New England. He has a fine frosty faith in the brave and candid mind; a beautiful sympathy with the waifs and flotsam of life; a typically down-east distrust of the huge and careless tides of the cosmos. His "Children of the Night" would like the constellations much nearer; they find the earth very insufficient. His "Towns up the River" lie in the bleaker suburbs of that tremendous town which a greater poet called "The City of Dreadful Night." He lacks that rich spiritual exuberance, that mysticism accepting the magnificence of flesh, which made Whitman a sun-lazy cow, shewing the cud of life and giving floods of cosmic milk. The snowflakes are in his blood; the hemlocks grow in his brain; the ice-cooled brooks thin his ink. So he is a poet not great but fine: he writes with star-dust rather than with sun-flame. And his epics (like "Tristram") are long lyric intellectual dirges for the crash and chaos of ending ages that collapse in cold and brittle splendors like some fantastic palace of the Ice Maiden.

His memorable work is his cryptic but firm-spun dramatic lyrics or direct lyrics. Some of these "Sonnets"—e. g. "Calvary," "Monadnock," "The Sheaves," "Karma"—are memorable. They are cold splendors in that winter night of ours which is not confined to Maine, though it seems to be as intense there as anywhere save in Robinson Jeffers' California. Edna Millay's technique one can only praise. Hers is a spontaneous singing loveliness whose secret is strength (even harshness) of line, enriched by the flash of clear color: dazzling sunlight on essential steel. Her pen chisels exquisite carvings in verbal ivory—or ebony. Hers is the charm of earth still winter-stern, yet full of the sudden wild silver of Second April dancing like cold Maenads on the snow. She is (like Catullus) for all of her hypersophistication a divine lonely child chasing immortal fireflies. Her appeal to her age is the only question-mark after her quality: for she is popular because she translates the *Zeitgeist* of the intellectuals—a deft mocking, a poignant bitterness—into perfect poetry. What has she to tell us, indeed, but what we want to know? That life is sad, yet that we should clutch it, for the night comes when flesh can ache no more. . . . That love is a little lonely flare in the great darkness of a huge and thoughtless night. . . . That man is the most terrible of the animals, and that music is our only rampart against the immortal sadness. . . . That Life, in short, is a Birthday Candle lighting Vanity Fair. . . . One of her titles is "Figs from Thistles," but her ironic tragedy is some Thistles of This World growing from what should have been a Cosmic Fig Tree. The

essence, and fallacy, of her mood is this: she accepts the way of all flesh, and then complains when she receives the wage of all flesh. She never enters—with Milton, with Shelley, with Blake—upon the way of all spirit. She is modern and innocent and naive. She accepts the illusions and superstitions of the age: that love should be pleasant rather than heroic; that the sun is but an evening star; that death is not an episode but an end; that Man is the world's football. Only in one respect does she, in spite of herself, transcend her time: she is too fine to be the happy Columbine of a dilettante generation; so, here and there, are starkly poignant lyrics of more elemental reality: the longing for "earth's fiery core;" the heroic sonnet to the Pioneer; the nobly mournful if spiritually impotent protest against Electric Lynching in Massachusetts.

"The Buck in the Snow," at its best, shows no retrogression—and no advance. The plangent "Moriturus" is a sick masterpiece—the old platitude (given new false glamor) of the pagan flesh shrieking at death, ignorant that "Death is different from what men expect—and luckier." The poem called "Buck in the Snow" has a chill loveliness, as of some magic casement opened in the back of the world through which blows sudden, terrible, airy ice from the interstices of the stars. "Song," "To a Young Girl," "Northern April," "Counting Out Rhyme," are equally though very differently beautiful. The sonnets are almost all as magnificent as iron trumpets blown amid silver fog. The rest of the book is, largely, silver fog—where, in vague forms that do not fit her genius, and with the vague indirectness that has become the fad of the instant, she wanders from her sure bright singing speed. The book, as a whole, is simply a few more beautiful pages from the diary of Peter Pan in the Castle of Giant Despair.

Some good fairy named the poet of "West Running Brook" with a wise pun: for he is the Jack Frost of Poetry, etching on the windows of the world his coldly clear pictures with a technique that is a phase of nature. He is an artist in the black-and-white of the cosmos: he has a narrowly world-accepting philosophy, a calmly but pungently life-affirming mood, a grey elfin mysticism. He is (to change the figure) a provincial Virgil of a more sprawling and obtuse empire than the grandeur that was Rome, writing georgics not on Italian marble, but on Yankee granite, and ending with the lyricism of his youth made subtler and lovelier, rather than with a national and cosmic epic of Arms and the Man. His memorable work is, after all, not his excellent dramatic stories of grey rustic characters, but his lovely lyrical eclogues mingled of nature and atmosphere, of a shrewd and half-daemonic philosophy, and, above all, of his own inimitable self—all written in the tang-and-accent of racy essential Yankee speech. He is the poet not of characters, but of his own character—and, beyond himself, of the Yankee blood. His limitation is that he is a *provincial* Virgil: in his long poem, "New Hampshire," he does not show Virgil's spiritual mastery of the surge of empire—he uses a "loveliness and dignity of diction . . . put to the service of . . . a small and anomalous national scheme"—he is sadly inadequate about Russian Revolutions or that fate of dinosaurs with St. Vitus' dance which is industrial America. Nor has he the fierce and flaming challenge of Nietzsche's psychological lightning; nor is he, like Shelley, a Wild West Wind, blowing the clouds of cosmic being. He knows much of New England's green and pleasant, or white and wintry, land; he cares little for Blake's Bow of Burning Gold.

But what he is, he is superbly—a New Hampshire birch, lovely in line and grace and rooted in granite close to "earth's

fiery core," a birch on which grows sometimes the rich purple loveliness of wild-grapes. "West Running Brook," not so large as "New Hampshire," is more exquisitely perfect—lovely as spring afternoons when the snow melts, and the trees are lilac haze of Arcady, and the sun is a warm golden dazzle against the blue of old-porcelain skies. Here are poems where the poet has dipped his pen in magic—till we truly see "The colors run, all sorts of wonder follow." The title poem (so fortunate, as always, in its implications!) is a darkly superb piece of mysticism written with Nature's own pen—the wonder and the wild desire of life, like a white swan of foam, seen upon the darkwater of death that drags it down in spite of "That strange resistance in itself, As if regret were in it and were sacred," which is itself "Time, strength, tone, light, life, and love." It is a poem to be remembered as long as American is spoken.

Age, indeed, has not withered nor custom staled the finite variety of these Morning Stars. They are older—but just as good—poets as when the New Poetry began. The rude stalwart cockadoodledo of Sandburg, the doom-shadowed intellectual finesse of Robinson, the immortal fireflies (and stars) of Edna Millay, the shrewd Yankee loveliness of Frost—they are all good to have. The Morning Stars have again sung together: and they have sung well!

E. MERRILL ROOT.

A Synthetic Theory of the State

THE PRAGMATIC REVOLT IN POLITICS. By W. Y. Elliott. The Macmillan Company, \$3.75.

THAT THOSE who labor to make government reasonable should themselves discount the place of reason in political science is one of those curious inconsistencies into which we humans find ourselves frequently betrayed. The new democracy that joined lyrically with Browning in the prayer, "make no more giants, God, but elevate the race," made such a passionate onslaught on the 'crowned head' that the decorative was not distinguished from the distinctive. Hence the intellect has been at a premium, as this book is at pains to show, and "force is the *ultima ratio*" over a great part of the present world's political structure. Yet with all the efforts to limit sovereignty in the interest of liberty and rights, the evasion of the absolute is always haunted by another sovereignty, namely that which imposes the limitation—the very thing we were seeking to avoid.

The largest unit of interest to which man seems both responsive and responsible, as yet, is the state, but this has been subject to the same vigorous assaults as the other institutions of family, school and church, and only the unctuous vendor of shibboleths seems unaware of the atmospheric pressure which has brought about what Barker has termed "the discredited state." Professor Elliott has dedicated his learning to the task of finding a common denominator for such widely divided theories as those found in the syndicalism of Mr. Georges Sorel, the instrumentalism of John Dewey, the pluralism of Laski, the Marxian philosophy which is the foundation of the present soviet government, the *droit objectif* of M. Duguit, the guild socialism of Cole and his school in Great Britain, the extraordinary antics of Italian fascism, and the anti-intellectualism of Americans like Walter Lippmann, Charles A. Beard and others.

In his zeal to subsume pragmatic and pluralistic tendencies under a single general category, it is possible that this young Rhodes scholar, now an assistant professor at Harvard, makes his thesis vulnerable in some parts, but it is distinctly stimu-

lating to see how he connects the temper of the age, impatient with representative and constitutional government, obsessed with a lust for the immediate, with a revolt that has penetrated into the realm of the metaphysical. Like the author of the Apocalypse, he sees that many of the visible conflicts must be traced to a previous war among the spirits in heavenly places. To put it in academic language, the revolt against the absolute in the realm of the bloodless battle of the categories has actually reached politics.

Professor Elliott seeks to do justice to these anti-intellectual movements. He sees that their naturalistic insistence has proved that "thought must be provisional and actively concerned with experiments"; that pragmatism in political theory is a protest against metaphysical rationalization that seeks to cover up psychological motives; that the present parliamentary system needs greater flexibility; and that universal adult suffrage could well be tempered by educational and intelligence tests. The proof of his amenability is that he is willing to submit to the pragmatic test the co-organic theory of the state that is propounded.

Even as the strength of Marxisim comes less from the theory that lies behind it and more from the ideal of a united and free world of labor, and as the power of fascism is due to a vision of a new Roman empire rather than to the absence of plain morality and to the denial of parliamentary principles, so it is contended that constitutionalism as a *mythos*, in the Platonic sense, can best deliver us from the *blocs*, the lobbyists, the propagandists and the group interests to which modern governments have fallen heir.

The literary structure of this really valuable monograph suffers from a certain discursiveness and from the fact that articles and at least one essay have been incorporated in chapters. This probably accounts for the repetitions and lack of unity. However, the subject matter more than compensates for these defects. If Harvard has given us pragmatism as a method, it may yet provide us with the antidote for that "disrelish of brain stuff" and with something other than a subjective criterion for statecraft. To those who have grown weary of a minnow knowledge of their own little native creed and yearn for an ocean voyage that will reveal a trade route of thought, a gulf stream of movements and a world map of convictions, I prescribe this volume.

W. P. LEMON.

What Do We Know About God?

THE CERTAINTY OF GOD. By James Gordon Gilkey. The Macmillan Company. \$1.75.

THIS IS THE LAST of three books Dr. Gilkey has written "to interpret liberal Christianity to the thoughtful people of our time." The first offered "A Faith for the New Generation" and the second considered "Secrets of Effective Living." The third carries the great contribution of Dr. Gilkey's penetrating mind and sensitive spirit into the region of an understanding of God and a sustaining friendship with him. Dr. Gilkey says this is the "last volume," but there should be a place in such a series for a fourth on "The Meaning of Jesus for the New Generation," and one trusts that Dr. Gilkey will change "last" to "latest" and keep on.

The chapters in this volume, so the modest foreword says "have grown out of the author's experience in discussing religion with students at many schools and colleges." This is plainly reflected in the development of the book. The author writes for inquiring and independent minds familiar with the general course of science and philosophy, conscious of the challenge to inherited faiths, impatient of inherited authorities,

and demanding tested realities to rest in. There is a fine sublimation of both science and philosophy in all that he writes but he has kept them strongly in hand, subduing them to the needs and, I think, in a measure to the minds of those for whom he writes.

One can easily understand the author's power as a preacher and his great usefulness to college men and women, from this book. It answers the practical questions life raises: Do we really know there is a God? Can we know anything about him? How can we reconcile his love and power with the shadowed side of life? Is every man's life a plan of God? How can we practice his presence? These are old questions, to be sure, but changing times give them a changing impact and any wise, deeply felt answer to them is always new. The answers here given are wise and deeply felt. The book is really an appeal to actual or possible experience and a luminous guide to these ways of life in which God becomes the great encompassing reality and the hidden source of all peace and power.

I suppose, if one should use a word just now much used and abused, the final assurance upon which the author relies is the mystic assurance, but his mysticism is blessedly sane, and is rather the outcome of the entirety of life facing Godward along such roads as seem to the individual to be touched with the divine gleam, than sudden rapt experiences, though Gilkey does not underestimate these. Indeed he uses them for telling illustrations. But I should think a single quotation from among the quotable passages with which the book abounds is better than writing about it. "When we open our lives in our own way and with utter sincerity, help flows in from a Source beyond. God may leave the processes of nature to follow their blind unfaltering course but He does restore our souls. . . . He gives us a new poise, a new insight, a new perspective. . . . These are no flights of a religiously inclined imagination, they are the crystallized experience of Jesus, and of ten thousand times ten thousand who have followed his way of life."

There is a persuasive note of quietism toward the end of the book. The author seeks to change the mind through changing deeper attitudes of will and personal alignment.

In connection with "The Certainty of God," I have read Dr. John Buckham's "The Humanity of God." The two are strongly complementary and between them these two men have said as much for an assuring theistic faith and the force of a life established therein, as can well be put into two manageable books. Dr. Buckham lays the strongly reasoned foundation, Dr. Gilkey lifts the structure of such a faith into the light of each day's task and comradeship. For neither of these men is God a thesis to be proved. He is a reality to be lived with and the rich outcome of a life so grounded and directed is the evidence of the certainty of God.

GAIUS GLENN ATKINS.

The Holy Spirit for Today

THE HOLY SPIRIT IN ST. PAUL. By R. Birch Hoyle. Doubleday, Doran and Company. \$2.50.

SHOWING FAMILIARITY with the best works on the subject and aware of modern thought (but little influenced by it), this volume is an apologetic treatment of Paul that is considerably better than the average. Paul's own experience of the spirit was unique and cannot be classed with that of other men; he thought of the spirit and its work mainly as the moral and religious response and numinous awe (Otto) felt by the human being in the presence of its God; and he got most of his ideas from the Old Testament, showing little influ-

ence of contemporary thought, either Jewish or pagan. Of course, he used the same vocabulary, but his ideas were different. Nor was Paul a sacramentalian, though the author does not explain "baptism for the dead" or the fatalities that accompanied incorrect observance of the supper.

Retaining Paul's teaching about the spirit for today, this writer concludes, "If in the realm of ideas the idea of Spirit represents a reality in the inner life of the human spirit and meets its requirements, then we may confidently affirm that the spirit is true and real," but he makes no attempt to show how this ancient thought-form might fit into present-day psychology or be incorporated in modern scientific thought.

SELBY VERNON McCASLAND.

Books in Brief

Picturesque and pathetic were both the personality and the career of the Empress Eugenie, consort of Napoleon III. She ceased to be an empress in 1870, and she lived on until 1920, when she died in her ninety-fifth year. It was known that the memoirs would throw light upon some disputed points in history—a prejudiced light doubtless, but one coming from an angle which no one else occupied. She never wrote those hoped-for memoirs. It is said that her husband forbade her to write. But he did not forbid her to talk. What would have been the use? So she talked to Maurice Paleologue, French diplomat and historian for forty years, and he has recorded the interviews in THE TRAGIC EMPRESS (Harper, \$3.50). France exhibited "an unpardonable lack of grandeur" under the republic, thinks the empress to whom grandeur was as the breath of life. The effort to maintain the temporal power of the papacy cost France Alsace and Lorraine—which is another way of saying that it cost her and her husband their thrones. She was refused audience with Leo XIII in 1903 because she had visited Prince Humbert and Princess Margherita at the Quirinal in 1876. The vatican has a longer memory for affronts, it seems, than for services. She was told that "a visit of the President of the Republic to the Quirinal would be regarded by the Holy Father as an affront, not only to the rights of the Holy See, but also to his August Person itself." This is one of the most important, as well as one of the most readable, of the recent biographies.

A still greater biography, and one of absorbing interest, is LEONARDO THE FLORENTINE, by Rachel Annand Taylor (Harper, \$6.00). All students of the renaissance know Mrs. Taylor's "Aspects of the Italian Renaissance," one of the most brilliant books ever written upon that fascinating theme. Her "Leonardo" exhibits the same qualities—encyclopedic learning, poetic imagination, a somewhat exotic and redundant richness of style, a tendency to sweeping judgments so personal that the reader will need to check them by his own information from other sources. Some of these qualities may be adjudged defects, and so they are if one takes this book as his sole guide to an acquaintance with the great Florentine. But if one will take it as a supplement to the copious literature which has accumulated about this amazing personality—Symonds, Siren, Koenig, Mignon, and the Note-books of Leonardo himself—it is invaluable. To abundant learning resulting from a lifetime of study in this field, Mrs. Taylor adds a sympathetic interpretation of the spirit of the renaissance and a poetic quality which give a peculiar vitality to her treatment and make her work a contribution to literature as well as to the history of culture, and her copious bibliographies will serve as a useful guide to serious students. It is a sumptuous and rewarding volume.

It would seem that almost everyone ought to know by this time that the three hundredth anniversary of the birth of John Bunyan had been recently observed, and that presumably therefore he is dead. Yet there came a few days ago a letter addressed to "John Bunyan, care of Willett, Clark and Colby, 440 South Dearborn street, Chicago," from a magazine which had the kindly thought that he would be interested in seeing a review of his biography. I have on my desk at the present moment four recent lives of Bunyan. The briefest and perhaps the most readable of them is *TINKER AND THINKER: JOHN BUNYAN*, by William Hamilton Nelson (Willett, Clark and Colby, \$1.50). Mr. Nelson has drunk deep at the springs of Bunyan's genius, and has absorbed something of his ability to speak of high and holy things in the language of the market-place. It is not written for children, but a child could read this book and know at almost every point what the author is talking about. It is a living Bunyan that is presented here, a mystic and a prophet, to be sure, but a real person with his feet on solid earth and moving in the midst of a scene that is as real as he is. The reader will not only acquire information about this remarkable man who has so greatly influenced the world's religious life during the centuries since his death, but will feel a sort of intimacy with him which is, perhaps, one test of a good biography.

Foremost among the other recent books about Bunyan is Harold E. B. Speight's *THE LIFE AND WRITINGS OF JOHN BUNYAN* (Harper, \$2.00), which was the November selection of the Religious Book club. Here the story of Bunyan's life is told in relation to his writings, and especially his immortal narrative of the progress of his pilgrim "from this world to that which is to come." There is no better introduction to the writings and the personality of the great puritan who, with no training in the art of writing, produced a classic which even those who do not care for its message read with joy for its style, and those who are insensitive to the merits of style read with equal joy for the moral vigor of its contents and its tonic effect upon religious faith.

Add to these Gwilym O. Griffith's *John Bunyan* (Doubleday, Doran, \$3.00), with its somewhat more detailed study both of the facts of his life and of the historical backgrounds, and *JOHN BUNYAN, A STUDY IN PERSONALITY*, by G. B. Harrison (Doubleday, Doran, \$2.00), a University of London authority on seventeenth century literature, with its emphasis upon the development of the mind and character of this turbulent but mystical soul, and you have a group of books which supplement each other and—with the addition of the *Pilgrim's Progress* itself and "Grace Abounding"—will make an admirable Bunyan library.

If fictionized biography has any justification at all, it finds it in such a work as Norval Richardson's *MOTHER OF KINGS* (Scribner, \$5.00), the story of Letizia Bonaparte, the mother of Napoleon. She ran the full round from poverty in Corsica to glory in Paris and back to obscurity—for she survived her emperor son. She is represented as having something of the wisdom of a sybil, the dignity and pride of the mother of the Gracchi, and the self-forgetful devotion of all good mothers. She had more poise, better understanding of relative values, and more sense than any of her children, Napoleon included. Her life is, incidentally the story of the whole family of brothers and sisters whom Napoleon raised to share his fortune. The tale is well told in a series of scenes vividly portrayed.

"The decade since 1917 has produced more good poetry by women than any other in the history of our language," says Sara Teasdale in the foreword to the beautiful collec-

tion of love lyrics by women which she has edited under the title, *THE ANSWERING VOICE* (Macmillan, \$2.25). The original edition under this name was published ten years ago. This new and much enlarged edition receives rich increment from the products of this last decade. Here are the best names among contemporary women poets, and some of their best work.

His friends have formed a habit of referring to Sherwood Eddy as a prophet, and perhaps he is. But he is certainly one of the best of living reporters. Had he gone into journalism he must have made a name comparable with that of Philip Gibbs or Lincoln Steffens or Norman Hapgood. It is uncanny, in looking back over the list of his printed works, to see with what inerrant instinct he has seized upon and described the issues of the hour. He does it again at this juncture with a book on *SEX AND YOUTH* (Doubleday, Doran, \$2.00). Here we have a description of the disturbance within society which this whole question is causing, followed by a collection of suggestions gathered from responsible quarters as to ways of dealing with different phases of the problem. To one who has read Gray or Ellis or Sanger or Robey or Hamilton there is little here that is new. But perhaps nowhere else is so much material of the sort gathered in one place and presented by a writer so obviously anxious to give due regard to all the facts and at the same time conserve all the moral values.

Henry Kendall Booth's *THE BACKGROUND OF THE BIBLE* (Scribner's, \$2.00), covers more ground than its title promises. In addition to a survey of ancient Semitic history, the results of archeological research, the technique of writing and book making in ancient times, an outline of Hebrew history, and a description of the extant biblical manuscripts, the author gives a too brief survey of the formation of the Old Testament and New Testament canons and introductions (in the technical sense) to the several books. In most cases the positions he defends are those of modern scholarship. He holds, however, that the fourth gospel was written by the Apostle John and that this ascription is "of vital consequence to faith." He concludes with a study of the use of the Bible in the Middle Ages and in the reformation period and of the English translations. Naturally, in a book of such broad scope many topics are touched on which are not penetrated very deeply but it is a useful work, into which much industry has entered.

In writing *THE LITERARY BACKGROUND OF THE NEW TESTAMENT* (Macmillan, \$1.50), George L. Hurst set for himself a specific problem within the larger problem of the historical setting and cultural background of early Christianity. The question which he aims to answer is this: What were the books upon which the writers of the New Testament were nourished? He describes the literary forms and the more important pieces of literature then current and shows in detail how quotations, or echoes, from non-canonical literature entered into the New Testament writings.

Twelve papers, or tracts, by Orthodox Jewish writers form the materials of *THE JEWISH LIBRARY, FIRST SERIES*, edited by Leo Jung (Macmillan, \$2.50). The topics include the essentials of Judaism, Jewish history, marriage, ceremonial law, evolution, and others. The writer on evolution accepts the general principle, confessing the error that he made in dogmatically rejecting it in his earlier writings, and holds that the scientific question must be decided on scientific evidence, of which he gives a well-informed review, but maintains the uniqueness and biological origin of man. The papers were prepared under the auspices of the Union of Orthodox Jewish Congregations of America.

W.E.G.

EDITOR
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CORRESPONDENCE

Taming the Gothic

EDITOR THE CHRISTIAN CENTURY:

SIR: In answer to James Allen Geissenger on "Prophecy and the Gothic" let me say that it shows the "either-or" philosophy to perfection. We must have either the pulpit or the altar; either priests or prophets. To me the peril of the Gothic is that its symbols are medieval—that they do not express modern life. My ideal of a church would be a simple, stately collegiate Gothic structure as the main building of a quadrangle made up of church school building, chapel, and manse, connected by a cloister. The interior would contain not only the historic symbols of Christianity, but emblems of modern progress, and reminders of ethical duty. The Gothic serves as a retreat so necessary to worship; but the emblems of today serve as an inspiration to advance. Would not this avert the peril of the Gothic which he considers "inescapable"?

Newberry, Mich.

RUSSELL FREDERICK PETERSON.

would not come under the jurisdiction of the ministry of education but under that of the minister of home affairs. Such schools should have freedom to grant graduation diplomas.

Vice-chancellor Yang gave it as his opinion that non-Christian students in Christian schools should have the liberty of electing religious courses, and Christian students who wish to become professional religious workers should attend special theological schools. It thus becomes clear that the restrictions which the national government is putting on Christian educational institutions are almost nil compared to those of such countries as Turkey where recently three American missionaries were found guilty of breaking the law by discussing Christianity with students out of school hours. These evidences of good will on the part of the Chinese government have broken down the opposition of such missionaries as would refuse to register unless the Chinese government give way to all their demands and wishes.

In this letter I refer only to the union institutions of higher learning and not to the middle schools.

Shantung Christian University, S. LAUTENSCHLAGER.
Tsinan, Shantung, China.

China's Government and Christian Institutions

EDITOR THE CHRISTIAN CENTURY:

SIR: The feeling more and more prevails among Christian leaders in China that the new government is not opposed to the work of Christian educational institutions. At a conference of Christian educators with Chancellor Tsai Yuen Pei and Vice-Chancellor Yang, on April 30, 1928, these Chinese educational leaders pointed out the fact that the government educators of China quite understood "the actual situation within the Christian institutions and the purpose of Christian education," but that many of the party organizations had no clear understanding of these matters and thus made difficulties for the ministry, but they believed statements of purpose could be drawn up which would be satisfactory for both sides.

Such statements have been drawn up and Nanking university is already registered with the government. Early in November, the field board of managers of Shantung Christian university also voted to register. It was voted "that, inasmuch as the government regulations promulgated February 8, 1928, by the nationalist government are considered as not interfering with the maintenance of the Christian character of this university, the field board of managers recommends that immediate steps be taken to register this university with the nationalist government."

The Chinese text used as a statement of purpose in the request for registration with the government translated is as follows: "This board of directors accepts full power of administration of the private institution known as Cheeloo university, founded by the following Christian missionary bodies amongst others, namely: (here follow the names of the cooperating societies), with the purpose of maintaining *their* spirit of love, sacrifice and service, of cultivating the highest type of character, of providing professional training, of pursuing higher learning, and of meeting the needs of society."

The word *their* is the Chinese word "ch'i," which translated freely means "for which they stand," and thus the purpose of the university as stated in its request for registration, is to maintain that spirit of love, sacrifice and service for which these institutions and their supporting missions stand, namely the Christian spirit.

As to religious education it is the opinion of Chancellor Tsai that a theological course should not constitute a separate department in a college, but should be included in the department of philosophy, where courses in history of religion, philosophy of life and comparative religions can be offered. Post-graduate schools might have a department of religion for research. A separate school of religion or Bible school cannot register, for it

A Seminary's Wage Scale

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with your correspondence on a university's wage scale, it may be interesting to have noted that the directors of Union theological seminary, New York, recently approved a thorough going-over by an expert of the wages paid the numerous permanent workers about the plant on Morningside Heights. His report did not cut any rate down, on the other hand it recommended a number of increases, which were approved by the directors, though a figure up in the thousands was added to the yearly budget of the seminary.

Brooklyn, N. Y. JOSEPH DUNN BURRELL.

Spirit as Well as Intellect

EDITOR THE CHRISTIAN CENTURY:

SIR: Just read your editorial, "Can the Socialist Party be Intellectualized?" We hope so. The country needs a real liberal party that has enough intelligence to keep it moving straight ahead. It needs a party that will not bow to any selfish interest in order to secure power. Now really, would you not just as soon be a member of the minority provided it has intelligent leadership? I also hope the two leading parties will become intellectualized a little more. I had this in mind in voting for Hoover.

But "intellectualized" is not sufficient. The generals in all the party need to become "spiritualized" as well.

Bucyrus, Ohio. E. W. DIETRICH.

Request Granted

EDITOR THE CHRISTIAN CENTURY:

SIR: I have requested you to change the address in sending the Christian Century to me and wish you to send it to my office. The reason for my doing this is that my wife will not allow your paper to come into my house because of the aid you gave Alfred E. Smith while he was a candidate for President of the United States. She objected very strongly to some of the editorials written by some of your editors and several times had torn the paper all to pieces before I saw it and threw it into the ash can.

Her feelings in the matter have not affected me and my opinion of the paper. While I have the same opinion of Alfred E. Smith that she has, I am willing to read your paper and hear what everybody has to say. This is a free country and I believe in free speech and free press.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Walter R. Bowie Elected Coadjutor Bishop

The diocese of Pennsylvania on Dec. 18 elected Dr. Walter Russell Bowie, rector of Grace Episcopal church, New York city, coadjutor bishop. Dr. Bowie is 46 years of age. Before coming to his present rectorship he was editor of the *Southern Churchman*, published in Richmond, Va. It is not yet known whether he will accept the election.

Bishop Cannon's Wife Dies

The sympathy of the American church world is with Bishop James Cannon, Jr., whose wife, Laura Bennett Cannon, died recently in Washington, D. C. Bishop and Mrs. Cannon had been married more than forty years. Mrs. Cannon was a member of a family which has provided a number of leading missionary workers for the Southern Methodist church.

Famous Boston Church Fire Swept

Leyden Congregation church, Brookline, Mass., was badly damaged by fire and water on Dec. 8. The fire was discovered in the basement by the janitor, but could not be brought under control until it had swept into the upper part of the building. The pastor, Rev. Douglas Horton, whose translation of Karl Barth's writings is attracting such wide attention, risked his life to save a famous painting which hung in the church.

Claim College Catastrophes Reflect Home Failures

If the boy or girl at college goes wrong, the chances are that this means a failure in the home background. Such, at least, is the conclusion reached in the recent survey of college conditions made by the Institute of Social and Religious Research of New York city, and published now under the title "Undergraduates" (Doubleday, Doran). The study was made by R. H. Edwards, J. M. Artman, and Galen M. Fisher. On the basis of information gathered from teachers and senior students in 23 American colleges, it is shown that in the majority of cases in which moral breakdowns occur there are home conditions which are largely responsible. Faculty officers are especially clear in their convictions that liquor problems are largely due to the use of liquor in the homes from which drinking students come.

Dean Smyser Takes Leave Of Absence

Trustees of Ohio Wesleyan university, Delaware, O., have granted Dean William E. Smyser a leave of absence for 1929-30, his first in 28 years of service. Dean Smyser is one of the leading experts in educational method of the denominational college faculties of the country.

Finds Jewish Colony in Heart of Africa

The French consul at Akka, in southern Morocco, M. Rene Leblond, recently discovered a thriving Jewish colony in the heart of the African desert. While map-

making by airplane over the Sahara, M. Leblond was forced to descend in a lonely spot where he was soon surrounded by tribesmen. Recalling the fate of other

French aviators who have fallen into the hands of desert-dwellers, M. Leblond steeled himself for an ordeal. To his astonishment, he was received with the

British Table Talk

London, December 11, 1928.

THREE WEEKS have passed and still the king is in peril, fighting for life. His people are watching by him with feelings which are more than sympathy and with prayers which are sincere and heartfelt. The prince of Wales is *The Sick* hastening home; he is due in *King* London tonight. From many lands come tidings of the sympathy felt for the king, and not least welcome are the warm and generous words which come from America. We are not a demonstrative people, but we remember such things and by these things—sympathy and consideration and fellowship in sorrows and joys—nations are drawn together. * * *

The Vindication of Gladstone

Lord Gladstone, most devoted of sons, has published a vindication of his father, the greatest of all statesmen in the Victorian era. This is not of course a vindication of that high-minded man from the innuendo and the tittle-tattle of the whisperers of his own or of later times. No such vindication is needed. But it is still necessary in the light of Queen Victoria's letters, that something should be said on the part of the statesman whom the queen distrusted and disliked. Especially is it necessary since in these letters there is a notorious gap. During part of 1885 Lord Salisbury was seeking to discover a way of settling the Irish problem in sympathy with Irish nationalism. None of the queen's letters to him is given by Mr. Buckle, the editor; and the whole episode is only briefly mentioned. But Gladstone became the object of the queen's reproaches for his Irish policy and her letters to him are given; why are the letters to the great conservative leader suppressed? Lord Gladstone has now considered himself free to give his father's case. He shows how deeply his father felt his treatment at the queen's hands, and at the same time he claims that Gladstone has been proved right both in his Irish and in his South African policy. There was a time when he and Salisbury very nearly came into cooperation upon the Irish question. If that had happened,

the history of England and the world would have been different:

"Oh, the little more and how much it is!
The little less, and what miles away!"

Things Political

The autumn has been a busy time in the political world, but I do not remember an autumn in which there was so little passion in the political arena. For the last three weeks the illness of the king has brought a subdued tone into our national life. The one great piece of legislation does not lend itself readily to popular oratory and is peculiarly hard to understand. In parliament the problem of the occupation of the Rhineland has been raised; it is felt by Lord Parmoor, and the labor party in general that clause 431 does not mean that Germany must pay her indemnity in full before she is entitled to ask for the departure of troops from the Rhineland. But the government seems uncertain. At the present moment Sir Austen is at Lugano where the council of the league is busy upon this and other matters. We have made it clear that if we were alone we should not want to keep British troops in the Rhineland, but we find it hard to act apart from France. There is a growing impatience with the policy which would tie us to the policy of France. But I should not be surprised if at Lugano something were done to meet the obvious British desire to bring the occupation of the Rhineland to an end. . . . A bill to abolish capital punishment passed its first reading by one vote.

What Youth Wishes To Hear

It will be of interest to trace the line of thought along which the students who assemble in Liverpool from Jan. 2 to will move. The services at the beginning of the day will be of worship, of confession, of expectation, of dedication and praise. Then in the first session they will proceed day by day to study the choice Christ made; the Christian assumption to the purpose of God in the world; the conflict in the soul of man; the believe

(Continued on next page)

HARTFORD

W. DOUGLAS MACKENZIE, President

Theological Seminary
School of Religious Education
Kennedy School of Missions

This Foundation is an interdenominational university of religion. Three separate schools on one campus: the Theological Seminary training for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher, and for social service.

Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

greatest honor, and found himself in the midst of a colony composed of descendants of Jews who had fled from the vicinity of the Mediterranean years ago. The last white man seen in the colony had penetrated there in 1866. Only vague rumors of the world war had been heard. Although these Jews spoke an Arabic dialect, they used Hebrew lettering in their script, and they preserved their Jewish religious ceremonials.

Dr. Richard Roberts to Undergo Operation

The Christian World, of London, reports that, after finishing his delivery of the Merrick lectures at Ohio Wesleyan last month, Dr. Richard Roberts, of Toronto, was to enter a hospital for a slight throat operation. Dr. Roberts' lectures were on "The Christian God Today."

Protestant Nuns Hold First Conference

Something new in the way of Protestant church gatherings met at Peekskill, N. Y., Dec. 29, 30. This was the first conference of sisters in the service of the Episcopal church. Behavior problems of children and the relations of parents with children were to be given major attention, according to the advance program. It was hoped that a permanent organization, providing for yearly conventions of these Protestant nuns, would result.

Rabbi Resents Missions To Jews

Dr. I. I. Mattuck, rabbi of the Liberal Jewish synagogue of London, recently attacked with indignation the approval given by the archbishop of York to Christian missions among Jews. Dr. Mattuck declared that, with 15,000,000 Jews in Europe and America living among 700,000 Christians, there is ample opportunity for such Jews as feel a need of Christianity for their spiritual salvation to find it without proselytism. On philosophical grounds the rabbi declared that missions from one theistic religion to another are unjustifiable, and that for a Christian to

seek to convert a Jew is an insult, although the intention may be friendly.

Yes, Mr. Bunyan Is Also Known in These Parts

The London press reports that at the great Bunyan Tercentenary meeting held in City Temple, which was addressed by Mr. Lloyd George and other British leaders, a cablegram was read from Dr. Charles S. Macfarland, sent on behalf of the Federal council of churches. The message read: "John Bunyan is perhaps as well known among our own people as in his own land." This cautious recommendation may be understood in the light of the experience of a firm of Chicago publishers, Willett, Clark & Colby, who received a marked copy of the Survey, American publication dealing with social problems, addressed to Mr. John Bunyan in their care.

See Jewish Sects Now Clearly Defined

With the dedication of the Yeshive theological college in New York city during the second week in December, the American Hebrew, a weekly dealing with Jewish interests, says that "the three sects in American Judaism are clearly defined and delineated. Each now possesses its intellectual center: the orthodox group in the Yeshive college; the conservative group in the Jewish Theological Seminary of America; the liberal group in the Hebrew Union college. There are gradations in these sects, represented by other institutions where leaders are educated in the interpretations of the Judaism they foster."

Ardent Catholic Elected President of Austria

The newly elected president of Austria, Herr Wilhelm Miklas, is best known as an active Catholic layman and member of the Christian Social party. Herr Miklas succeeds Dr. Michael Hainisch, who held office for eight years and who declared,

on retirement, that he would have been re-elected but for questionable political maneuvers employed by Dr. Ignace Seipel, the Catholic priest who is also chancellor of the state. Dr. Seipel has placed before parliament proposals for the extension of the authority of the new president.

Christian Century Correspondents Convalescing

Two of the best known members of the staff of The Christian Century have recently been taking enforced vacations. Our British correspondent, Rev. Edward Shillito, has been recovering from an accident which befell him as he was entering the offices of the London Missionary society, of which he is editorial secretary. At the same time, Dr. E. Tallmadge Root, whose New England letters are widely read, has been passing through a siege of pneumonia. Both are now reported to be on the way to full recovery.

Anchored on the Rock of Ages

The Pacific Bible seminary, which conservative members of the Disciples of Christ are about to open near Los Angeles, would seem ready to defy the calendar. It will require that all its responsible officers and teachers sign without reservation a creed which shall never be changed "directly or indirectly, by operation of law, amendment or otherwise" in meaning or intent. The school will be located in Burbank.

Fire Guts Fosdick's New Church

The cathedral-like Riverside church, which was rapidly approaching completion in New York city, was gutted by fire on the night of Dec. 21. This is the church in which Dr. Harry Emerson Fosdick is to be the preacher, and to the building of which Mr. Rockefeller has contributed so generously. Newspaper reports placed the amount of damage from flames at \$1,000,000. Whether the fire will necessi-

BRITISH TABLE TALK

(Continued from preceding page)

community. Afterwards at 11:30 each morning they will deal with God at work in the world in commerce, industry and science; in China; in racial relationships; in the Christian church. In the afternoon there will be sectional meetings except on Saturday when the call to be a missionary will be considered. In the evening the themes will be: "The world revolution of the Christians," "Ye are my friends," "Friendship as the standard for human relationship," "Love, freedom and power," "The dedication of the mind," and "The offering of life." Among the speakers are Dr. T. Z. Koo, Mr. C. F. Andrews, Dr. Datta, the archbishop of York, the bishop of Liverpool, Dr. Barry, Dr. Maltby, the master of Balliol, Mr. J. H. Oldham, Mr. John Macmurray, the Rev. R. O. Hall, the Rev. John Whale, Canon Spanton. The programs of these quadrennial conferences receive very careful preparation, and it may be taken that these themes are the subjects which are most in the mind of youth at the moment.

EDWARD SHILLITO.

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tate any rebuilding of the exterior walls is not yet known. It had been estimated that the new church, when completed, would represent an outlay of at least \$4,000,000.

Moving Toward Church Unity in Australia

The South Australian Congregation recently voted, during its annual meeting, in favor of approaching the Australian Baptists with a view to closer cooperation and ultimate union. The two denominations are already cooperating in theological and secondary education.

Southern Baptists Push Missions In Palestine

So prosperous are the Southern Baptist missions in Palestine reported to be that another is to be opened at Cana. The church at Nazareth is said to be adding new members at a rapid rate.

Los Angeles Methodist Church Has Four Thousand Members

First Methodist church, Los Angeles, Cal., ministered to by Rev. E. E. Helms, has a membership of 4,100, a Sunday school with 2,700 scholars, four Epworth leagues, three senior and five junior women's missionary societies, a choir of 125 voices, 66 ushers. Twenty-three paid workers are on the church staff.

Protestantism In Brazil

The committee on cooperation in Latin America reports that the Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite faculty of philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. These were Prof. Erasmo Braga, general secretary of the Protestant cooperative committee in Brazil, and the Rev. Mr. Rizzo, a local pastor.

Notable Church Development In Honolulu

The Portuguese Evangelical church in Honolulu has been abolished, and in its stead has been established the Pilgrim church, under the support of Central Union church, one of the influential churches of the island. Rev. A. V. Soares, who has served for 37 years as pastor of the Portuguese church, holding services in both Portuguese and English, becomes pastor-emeritus. Rev. T. Markham Tamadge, recently of Westminster Presbyterian church, Hornell, N. Y., has assumed the pastorate of Pilgrim church, and will also serve as executive minister at Central Union. Rev. Philip A. Swartz, pastor at Central Union, will be associated in an advisory capacity with Pilgrim church.

Now 30,000 Catholic Boy Scouts

There are now 1,200 troops of Catholic boys, with 30,000 members, enlisted under the American boy scout movement.

Sunday Preachers at Rutgers College

Among the Sunday preachers at Rutgers college, New Brunswick, N. J., this season are: Dr. Henry van Dyke, Pres.

Henry Sloane Coffin, Dr. Alfred E. Stearns, Rev. J. Ross Stevenson, Rev. Ralph Sockman, Rev. W. P. Merrill, Rev. Daniel Polling, Judge Florence Allen, Dr. R. E. Speer, Bishop W. F. McDowell, Sir Wilfred Grenfell, Dean C. R. Brown, Pres. Clarence A. Barbour, and Rabbi S. Wise.

The Far-flung Battle Line Of Missions

Dr. Julius Richter, of the University of Berlin, has summarized in statistical form Protestant foreign missionary effort throughout the world. He finds that the total number of missionaries employed amounts to 30,000, who are assisted in their evangelistic work by more than 8,000,000 Christian natives who have been

converted from heathenism. The Protestant missions maintains 50,000 elementary schools, giving instruction to 242,000,000 pupils. In addition, there are 100 mission high schools, with 23,000 students, 300 normal schools, with 116 students, and 460 mission theological seminaries, with 11,000 students. Over 1,100 physicians serve the people on these mission fields through 858 Protestant mission hospitals.

Pacific Lutherans Select Permanent Convention City

The Pacific synod of the United Lutheran church has done away with the annual contest to determine where to hold its next convention. Hereafter all conventions of the synod will be held at Trinity Lutheran church, Rev. H. I. Koh-

Correspondence from

Portland, December 15.

THE ACTION of the Puget Sound Methodist conference in sponsoring an investigation of the Centralia tragedy is only one of several incidents that indicate an awakening public interest in the matter. It is no longer a closed *Centralia to question in American legion The Front circles.* Captain Edward P. Coll, a member of the post at Hoquiam, Wash., is out with a circular letter in which he likens the happening to the wrong suffered by Dreyfus in France. His comrades dissuaded him from bringing the matter up in open meeting on the ground that it contained "enough dynamite to wreck the post." Another post, Royal Mines No. 68, adopted resolutions on Nov. 23, petitioning the governor for the immediate release of the eight defendants now in prison at Walla Walla. To the same end, a statewide conference was held at the Labor temple, Seattle, on Dec. 2. In attendance were 145 delegates, representing 43 trade unions, four farmers' organizations, and 13 miscellaneous groups. They came from 14 towns and cities in western Washington. Among the speakers was Rev. F. W. Shorter, a Seattle Congregational minister.

* * *

A Church that Educates

Plymouth Congregational church, Seattle, is eligibly located on a downtown corner, and is under the leadership of Rev. L. Wendell Fifield. It performs the functions usual to churches in similar situations and in addition has undertaken an educational service so extensive as to merit attention. On Monday and Wednesday nights dinner is served and there is club singing at that hour. Before and after dinner there are classes in more than twenty-five subjects, including personality, law, French, Spanish, history, dramatics, salesmanship, folk dancing, and various arts and crafts. In addition to these, there are courses in horseback riding and golf, the latter being taken by over 100 people. This program is for adults, especially business and professional women. Then there is a full line of activities for boys and girls, including manual training classes for the former. In the week's program there are more than sixty events which would not be called, technically

speaking, "religious." Does this development point to certain gaps in the conventional scheme of American education?

* * *

And So Forth

The First Methodist church, Seattle, celebrated its seventy-fifth anniversary on Dec. 2. A former pastor, Bishop A. W. Leonard of Buffalo, preached at both services. Later in the week a historical pageant was given, and the remaining mortgage on the church, \$14,700, was burned. Dr. J. Ralph Magee, the pastor, has led in securing adjoining ground and it is planned to erect a modern educational building . . . E. Dow Bancroft, a prominent Methodist layman from Ohio, has been preaching evangelism and stewardship to his fellow churchmen in Washington and Oregon for the past nine weeks. He has had a large hearing. . . . The First Presbyterian church of Portland brought Dr. J. Hudson Ballard, professor of religion at Occidental college, Los Angeles, to the city for the week Dec. 2 to 7, and invited the community to hear him speak on "The New Psychology and Christianity." The response was immediate and enthusiastic. Dr. Ballard addressed the ministers of the city and lectured twice daily. The large audiences included retired ministers, students from Bible institutes, and hard-headed business men. . . . The Western Baptist theological seminary, which has occupied the educational building of Hinson Memorial church, Portland, for the past year, has acquired a home of its own. The Canadian Memorial church at Vancouver, B. C., of which Rev. George G. Fallis is pastor, dedicated a fine new organ Nov. 18. It commemorates the efforts of Canadian world war veterans before the United States entered the war and was built with funds contributed by Americans, chief of whom was Hon. R. Booth of Eugene, Ore. At the dedication Mr. Booth made an address, Dr. Harold Leonard Bowman of Portland preached and a program of international music was broadcast, with Mrs. Montgomery Lynn of Seattle at the console. . . . Bishop W. P. Remington of the Episcopal diocese of Eastern Oregon is to be one of the speakers at the Pacific Southwest student field council to be held at Asilomar, Calif. Dec. 26-Jan. 1.

EDWARD LAIRD MILLS.

ler, pastor, Longview, Wash., according to a decision of the executive committee. The churches of the Pacific synod are located in Oregon, Washington, British Columbia and Alaska.

Bible Society Dedicates New Bible House in Peking

The opening of the branch house of the

American Bible society in Peking, China, with impressive services is reported. "Peking has been the distribution center for a tremendous output of the scriptures for many years past," according to Rev. Carleton Lacy, the society's secretary in charge of the work in China with headquarters at Shanghai. "More than a million copies a year have been distributed

Special Correspondence from Virginia

Richmond, December 15, 1928.

TWO MINISTERS, Rev. R. V. Lancaster, Presbyterian, of Fredericksburg, and Rev. David Hepburn, Methodist, of Richmond, jumped into the limelight this month through their public charges of excessive drinking at the University of Virginia. The annual football game

dean finds that it is his first offense, or judges him worthy of retention, he must go on a strict pledge to the dean not to drink intoxicating liquor of any kind at least for the rest of the session." This report is quoted somewhat at length in justice to the state university, and as showing the difficulties that confront a college president today.

* * *

Zionist Leader Speaks

Judge Bernard A. Rosenblatt, of New York, for many years a leader in American and world Zionism, was the principal speaker at a Chanukah festival held here, at which Palestinian movies were shown, and products from the Holy Land were served. Judge Rosenblatt is a former city magistrate of New York and is recognized as an authority on contemporary Jewish life and events. He is an American member of the financial and economic council of the World Zionist organization and was vice-chairman of the American organization. On a recent visit to Palestine, Judge Rosenblatt brought about a union of principal Jewish townships under the name of the Palestine Municipal Union. He came to Richmond under the auspices of the Richmond Zionist district.

* * *

Among Presbyterian Churches

Grace Covenant Presbyterian church is the home of an unusually active and progressive group of church workers. On Thanksgiving day, they took a free-will offering for their building fund which consisted of between \$5,000 and \$6,000, over and above the payment of all pledges. The first week in December, Dr. Athearn, dean of the Boston school of religious education, delivered a series of five lectures on religious education to large congregations. A great deal of regret is felt in Presbyterian circles, as well as throughout the city, over the resignation of Dr. W. S. Golden, of the Westminster Presbyterian church. Dr. Golden has accepted a call to the Presbyterian church at Carthage, N. C. He has served the congregation here most acceptably for the past seven years.

* * *

Baptist Church Moves To New Home

The removal of the congregation of the First Baptist church from its old home at 12th and Broad streets, to its large and commodious new plant at Monument avenue and Boulevard, was celebrated at the morning service Sunday, Dec. 9, at which Dr. George W. Truett of Dallas, Texas, was the preacher. The attendance was so large that many could not gain admission to the auditorium.

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are offered by the Glendale Junior College, selective boarding school for young women, for the second semester of this school year, covering the period from January 28 to June 3, 1929. These scholarships are awarded as part of the Diamond Jubilee celebration of the College which was founded in 1854. The cost to the recipients, for the half year, is reduced to \$250, instead of \$500, the regular rate, for room, board, tuition and school service. These scholarships are open to any worthy young woman, high school graduate, or the equivalent, whose past student record is average or above, and who can furnish satisfactory personal credentials. Full information will be given to interested inquirers. Address, The Glendale College, Inc., Box C8, Glendale, Ohio

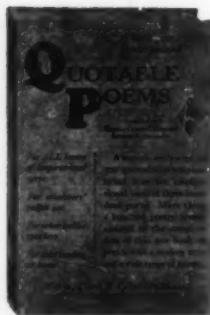
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from the little office that has just given way to the new édifice. From no other depot of the society's twelve foreign and home agencies, except from the national office in such cities as New York or Shanghai, have so many portions of scripture been put into circulation.

My-Six Millions Spent Yearly for Foreign Missions

The International missionary council released a table showing the aggregate sum of Protestant missionary societies

in all countries cooperating in that organization. Over the three-year period from 1924 to 1926 inclusive, the average yearly income of all societies totaled \$55,912,215.76, of which \$37,642,446 was the income of societies in Canada and the United States. Great Britain stood second, with \$11,200,706.40.

Indian Movie Commission O. K.'t American Films

It has been reported that Indian authorities have complained that American

Special Correspondence from India

Poona, November 23, 1928.

THE WHOLE of India is mourning the sudden death of Lala Lajpat Rai, one of our most prominent nationalist leaders, which took place in Lahore on Nov. 17. Like most of India's nationalist leaders he had to suffer deportation and imprisonment at the hands of the British government. He devoted his whole life, in the spirit of self-sacrifice, to the service of his motherland. Though he was a great political leader who fought valiantly all his life and suffered enormously for the freedom of India, he was also a constructive social reformer and untiring worker for cause of modern education. No other Indian nationalist leader, except perhaps Mahatma Gandhi, has done so much for elevation of the lower classes. Shortly before the outbreak of the great war, he went to the United States and lived there about five years. During this period did a great deal of publicity work for India. After the close of the war, he wanted to return to India, but the British government tried to put obstacles in the way of his return. The government finally obliged to yield to the popular demand and allow him to come back to his native land.

* * *

Under in Non-Cooperation Movement

Soon after his return he was elected president of the Indian national congress, greatest honor which the people of India can confer on one of their countrymen. Later he took a prominent part in non-cooperation movement started by Mahatma Gandhi and he was imprisoned along with other national leaders. At the time of his death he was an elected member of the legislative assembly at Delhi. The speeches he made there were always characterized by deep study of public questions and thorough mastery of facts. He was one of the first to advocate the boy-boycott of the Simon commission; and though in the best of health he headed the great procession organized in Lahore to demonstrate the public feeling against the commission on the day of their arrival there, Oct. 30. The police charged the crowd, though they behaved peacefully, and a high British police officer, it is alleged, assaulted Lajpat Rai and other leaders who led the procession. It is believed by his doctors and those who were close to him with him that his death was hastened as the result of the shock already received system received from the

The Nation's Tribute

The unfortunate incident, which is widely believed to be the cause of the sudden death of Lajpat Rai in spite of the efforts of British-owned newspapers and the communiques of the government to prove to the contrary, has intensified the feelings of Indians of all classes over the loss of one of their great leaders. The number of persons who assembled to pay their last tribute to him and accompanied the funeral procession to the cremation ground in Lahore was estimated as no less than 75,000. The Indian national congress has issued an appeal fixing Nov. 29 as a day of national mourning to be observed throughout the country. Mahatma Gandhi regards Lajpat Rai's death as "a national calamity of the first magnitude" and he thinks that his place would be difficult and impossible to fill. A large number of prominent Muslim leaders have also expressed their sense of the great loss the country has sustained. The viceroy, who is now in Burma, has wired expressing sincere sympathy. Prominent members of the government and Sir John Simon also have thought it necessary to give public expression of regret on the death of this great son of India. It is safe to say that no single death in India in recent years had caused so much commotion.

* * *

An Unfinished Study Of America

Readers of The Christian Century may be interested to know that one of the things on which Lajpat Rai was engaged in the last days of his life was the writing of a book on America. In his last book, "Unhappy India," written in reply to the attack on India by Miss Mayo, he had to refer with extreme reluctance, amounting to pain, to some dark spots of American life. In the preface of that book he wrote: "There is another side of American life—beautiful, noble, humane, full of the milk of human kindness for all races, all colors and all peoples of the world, of which I had personal experience during my five years' residence in that country. In order to expiate the sin of noting down some of the dark spots of American life in this book I may have to write another book depicting the bright traits of American character in the shape of personal narrative and character sketches." He was not able to complete this book, though we understand a good portion of it has been written in the midst of his many pressing political and other duties.

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motion pictures in India exert a demoralizing influence. The Indian Cinematograph commission now comes out with the statement that "We are without exception satisfied that the overwhelming majority of films certified for public exhibition in no way tend to demoralize the Indian public, or to bring western civilization into contempt." Seventy-eight per cent of the film footage shown in India and Burma is of American manufacture.

Meadville Theological Has New Chair

Through the cooperation between the Unitarian and Universalist fellowships which came about through the changes at Lombard college last spring, Meadville theological school has a new chair this year, filled by Rev. L. Ward Brigham, who is Rydell professor of parish administration. Dr. Brigham will give one course, in the department of homiletics, at Meadville. Dr. Brigham is dean of Rydell divinity school of Lombard college, which was moved from Galesburg, Ill., to Chicago 16 years ago, but has continued to be carried on as a department of Lombard.

Christian Unity Conference, Kansas City, Jan. 16, 17

The second Christian unity conference under the auspices of the Christian unity league, an interdenominational organization formed in Baltimore in 1927, will be held at Linwood Christian church, Kansas City, Mo., Jan. 16, 17. Dr. Peter Ainslie, of Baltimore, is president of the league, and will deliver the opening address of the conference. Among other

speakers scheduled are Dr. Edward Skinner Ames, of Chicago; Rev. Cliff Ting of the Community church at Joplin, Mo.; president of the Community church workers of the U. S. A.; Rev. Ross M. Sanderson, secretary of the council of churches and the Y. M. C. A., Wichita, Kan.; Dr. Edwin D. Starbuck of the University of Iowa; Dr. Charles T. Paul, Indianapolis, and Rev. Robert N. Spencer, rector of Grace and Holy Trinity Episcopal church, Kansas City. Twenty-five of the prominent religious leaders of Kansas City, representing the leading denominations, constitute a local committee on invitation. The general object of the Christian unity league, as defined in the constitution, is "to form interchurch groups of men and women to pray for the unity of the church, to practice good will toward all other Christians, and to be open-minded in the search for the paths to the unity of Christendom."

Baptists Maintain Church And School in Nazareth

American Baptists maintain a Baptist church in Nazareth that reports a church school of 235 attendance. The building is a modern structure. The pastor of the church is about to establish a Baptist church in Cana.

Colorado College Receives Quarter-Million Gift

At the annual homecoming of Colorado College, Congregational school, Prof. Charles C. Mierow announced a gift of \$250,000 from Eugene P. Shove, trustee of the college. This fund is to be used in the erection of a chapel on campus as a memorial to the minister ancestors of Mr. Shove. The trustees announce that they are undertaking a campaign to increase the college endowment by a minimum of \$300,000 by June 1930.

Books Received

- The Master, a Life of Jesus Christ, by W. Russell Bowie. Scribners, \$2.50.
- Time and Tide, and Munera Pulveris, by Ruskin. Modern Reader's Series. Macmillan, \$1.25.
- John Wesley among the Scientists, by Frank Collier. Abingdon, \$2.00.
- The Making of the Christian Mind, a Comprehensive History of Christianity, by Gaius Glenn Atkinson. Doubleday, Doran, \$3.00.
- Who Is Then This Man? by Melanie Marlowe. Translated from the French by Harry Lee Stuart. Dutton, \$2.50.
- Arista, the Trail of a Lost Child, by Charles Elmer Farnum. Stratford, \$6.00.
- The Terrible Siren, Victoria Woodhull. Emanuel Sachs. Harpers, \$4.00.
- Giant Killer, by Elmer Davis. John Day, \$2.50.
- Prayers for the Way, by John S. Bunting. C. W. Jacobs & Co., \$1.25.
- How One Man Changed the World, a Story of Jesus for Boys and Girls, by Ferdinand Blanchard. Pilgrim Press, \$1.50.
- Living with the Law, by June Purcell Gentry. New Republic, \$1.00.
- Finding a Religion to Live By, by Charles E. Burton. Pilgrim Press, \$1.00.
- The Life of Jesus for junior high school pupils, by James Banford McKendry. Judson, \$1.50.
- Pursuit of the Flying Baby, by Fred Easton Willett, Clark & Colby, \$2.00.
- Are There Too Many Churches in Our Town? The Inquiry, \$75.
- War as an Instrument of National Policy, by James T. Shotwell. Harcourt, Brace & World, \$2.00.
- God Infinite and Reason Concerning the Attributes of God, by William James. The America Press.
- The Heights of Christian Bleeding, by Doremus, \$2.50.

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